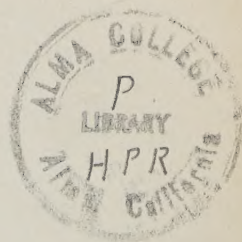


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REVIEW

VOLUME XXVIII

NUMBERS 1-6

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VOL. XXVIII, NO. 1

OCTOBER, 1927

The Financial Problem

Sacerdos Alter Christus

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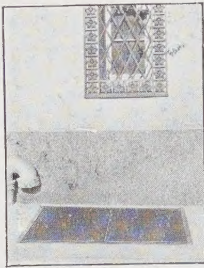
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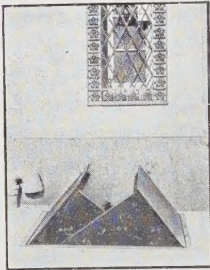
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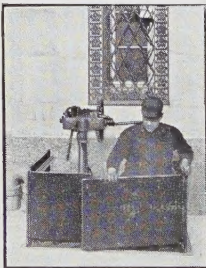
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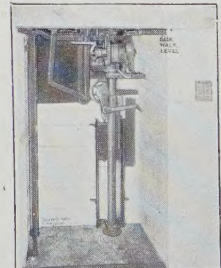
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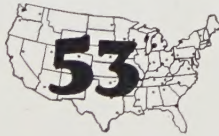


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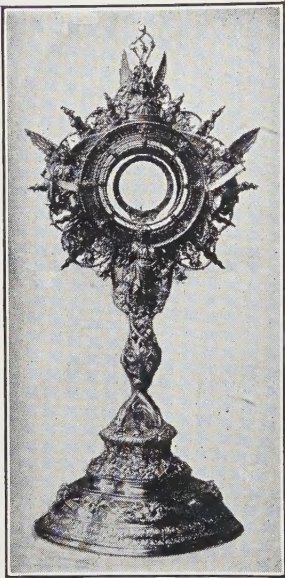
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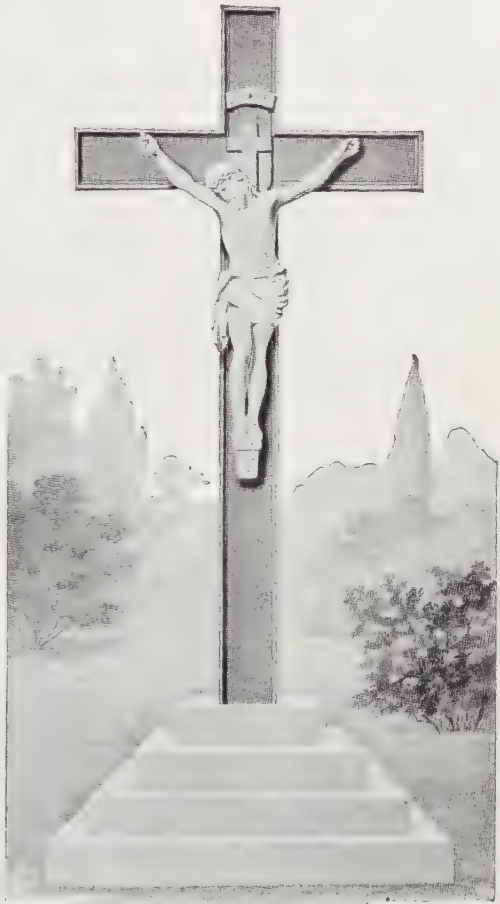
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The Homiletic and Pastoral Review

A Monthly Publication

Editors: CHARLES J. CALLAN, O.P., and J. A. McHUGH, O.P.

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Vol. XXVIII

OCTOBER, 1927

No. 1

PASTORALIA

The Social Ministry of the Priest

Though directly concerned only with the spiritual and eternal welfare of souls, the priest cannot possibly remain indifferent to the external material conditions under which men live. At many points the care of souls presents intimate and vital contacts with existing social and economic conditions, and so it inevitably happens that the spiritual ministry of the priest broadens into a social ministry. Sometimes souls must be redeemed socially and economically before they can be saved spiritually. There are social conditions that constitute by their very nature a serious menace to salvation. Not much can be accomplished in a spiritual way until such evil conditions have been remedied. The priest who ignores the social condition that imperils the soul, and restricts himself to purely spiritual administrations, is working at a task as hopeless as that of the mythological Sisyphus, who saw the huge boulder he had laboriously rolled to the hilltop slip back to the bottom the moment he removed his hands. Adverse economic conditions often exert a fatal gravitational downward pull that must be duly neutralized before the soul can be lifted to higher moral levels. Much of the spiritual work of the priest is daily being undone by an unfavorable economic environment and unpropitious social atmosphere. Thus, in order to secure the best results in his spiritual ministry, the priest must often direct his efforts to an attack on destructive social conditions which have a tendency to paralyze the workings of grace and ruin souls. Every social condition has its specific dangers which must be met by appropriate measures. Every social condition also has its subtle temptations which must be combated by very specific means. All this makes it necessary that the ministry of souls take

on a distinctly social complexion. The fact is well known in our days, and few priests would be found who do not advert to this phase of their work. The zealous priest who sees the spiritual havoc wrought by untoward social conditions, will not be satisfied weakly to deplore these abuses, but will sternly set his face against them and work strenuously for their removal. Zeal for souls and enthusiasm for social reform and economic betterment are closely allied and interrelated. That is one of the reasons why the Church has always taken her place in the vanguard of social reform, and has never remained silent in the presence of economic evils. She could not supinely accept social conditions that hamper the work of saving the souls which were entrusted to her by her Divine Founder.¹

APOLOGETICAL VALUE OF SOCIAL WORK

There are countries in which the clergy have lost the confidence and the affection of the laboring population.² Where the wage earner has been alienated from the clergy, the work for his spiritual welfare is sorely impeded. In that case, the approach to his soul is blocked, and the best intentions will be met by distrust and sullen disaffection. The first requisite for a successful spiritual

¹ The Church cannot get away from social reform. In virtue of her divine mission, she must be opposed to economic conditions that will degrade and demoralize men and spoil the precious human material which she is to fashion into children of God. Her preaching of virtue would be useless, if conditions continued to prevail that rendered the struggle for virtue almost helpless. "A third reason," writes Father Charles Plater, S.J., "why social and charitable work is incumbent upon Catholics is indicated by Pope Leo XIII in his Encyclical where he quotes the statement of St. Thomas to the effect that the use of certain bodily and external commodities is necessary to virtuous action. Poverty—voluntarily chosen or accepted for the love of God—may be a blessing; but there is a grinding destitution which works out, as a rule, disastrously to morality and religion. Examples of this are all about us. The slum life of our great cities is emphatically not conducive to Christian virtue. Sweated labor is a cause of leakage from the Faith. A certain measure of civilization is normally necessary for the living of a full Catholic life" ("The Priest and Social Action," London).

² Recently a French writer has declared that, whereas the intellectual circles of France are finding their way back to the Church, the working classes are drifting further away. Father Frodl, S.J., speaks of a similar estrangement of the working classes in the Germanic countries. He attributes this alienation to a lack of social understanding on the part of the clergy. The lost affection he claims will be regained by wide and intelligent social sympathy: "Stellen wir uns jetzt die Frage: Wie gewinnen wir die Seele des Arbeiters, dann ergibt sich aus der vorangehenden Geschichte die Antwort. Wir gewinnen die Seele des Arbeiters gewiss nicht, wenn wir um sie agitatorisch werben. Wir gewinnen sie auch nicht mit einer bloss schroffen Abwehr des Sozialismus. Wir gewinnen sie nur mit wahrhaft sozialer und durchaus apostolischer Gesinnung, die es uns auch zum Bewusstsein bringt, dass der Arbeiter das Opfer einer völlig unchrist-

ministry under such unfortunate circumstances will be a restoration of the lost confidence and affection. This renewal of confidence can best be brought about by a generous and active interest in the temporal welfare of the working classes on the part of the clergy. The social ministry will pave the way for the spiritual ministry. The invisible has to be proved by the visible. You can convince men that you are sincerely and disinterestedly concerned about their souls only if you succeed in making them see that you are unselfishly and honestly interested in their temporal welfare. If you can bring home to them this conviction, their hearts will go out to you in absolute trust and sympathy. Work for their souls will be then appreciated and seconded.

Happily in our country the situation is much more favorable. We have not lost the affection and confidence of the working people. Our great concern, therefore, will be to retain this love and trust. The surest way to this desirable end is wholehearted coöperation in all legitimate work of social betterment. A clergy engaged in this work will remain close to the people. It will be in continual and personal touch both with the poor and the rich, and thus be placed in a position to influence the development of social reconstruction in the most beneficent manner. Social work will also help the priest to find the right avenue of approach to the hearts of the powerful and the wealthy. For the priest does not belong exclusively to the poor or the laboring classes; he belongs to the rich as well. He must help both to find the road to salvation and to avoid the peculiar perils that arise out of their respective social conditions. Care of souls must not even in the least savor of class antagonism. Social work, when conceived in the Christian sense, wishes to bring help to the poor as well as

lichen, durchaus nicht gottgewollten Gesellschafts- und Rechtsordnung ist, an deren Umgestaltung zu arbeiten Pflicht eines jeden Katholiken ist" ("Wie erfassen wir die Seele des Arbeiters?" in *Wiener Reichspost*, June, 1927). With regard to conditions in our country, Professor Walter Rauschenbusch writes as follows: "It is a hopeful fact that in our country the Church is so close to the common people. Our ministry is not an hereditary pundit class, but most ministers have sprung from plain families, and have worked for their living before they became ministers. The Church in America believes heartily in political democracy. But a Church which believes in political democracy can easily learn to believe in industrial democracy as soon as it comprehends the connection" ("Christianity and the Social Crisis," New York City). Let us be thankful that things with us are as they are, but let us also make sure that there will be no change in this trustful and sympathetic attitude of the people towards the Church and the clergy.

the rich. It saves the rich from the temptations of wealth against which the Lord so emphatically warns, and saves the poor from the perils of poverty. The social ministry transcends all class distinctions. It would really not be social at all if it sided with one class against another, and if it tended to arouse class hatred. Suspicion and hostility are the things we want to get rid of; the social ministry, therefore, must be exceedingly careful not to stir them up unwittingly.³

SOCIAL PACIFICATION

Social pacification must be the aim of the social ministry. Being a disciple of the Prince of Peace, the priest must everywhere work for peace and better understanding. His position enables him to become a mediator between men and classes. Fulminating social indictments are not helpful in this work. What he needs is psychological insight into the mentality of the classes which he is trying to bring together. This can never be gained by blustering denunciation and wrathful condemnation. Labor itself is beginning to

³ Well does the Bishop of Northampton say in his introduction to Father Plater's book: "Social action has become an indispensable phase of our apostolate. To the clergy of such a Diocese as mine, where a lonely priest has to seek a hearing from those who view him with suspicion if not with hostility, social action is the golden key which opens the ears and hearts to his influence. Any interest in the public welfare is a passport to public goodwill, as many of us can bear witness. In large centres, social action is not only required as a means of winning fresh souls, but also, even more imperatively, as the condition of retaining the loyalty of workers who are already of the Household of the Faith." Similarly Father Cuthbert, O.S.F.C., writes: "I say it is well that we should take note of the religious character which invests the social movement of our time; for it is becoming more and more evident that, if the Church is to win the allegiance of the mass of the people, it must be by the application of religious principles to the social problems of the hour. The Church has never yet gained the multitude by theological argument, but by the manifestly good effects of her teaching upon the condition of their daily life. When the people recognize that, wherever the Church has power and influence, their life becomes invested with greater happiness and dignity; when they see that Christianity in practice means justice and a sense of responsibility on the part of the strong or wealthy towards the weak and poor, then and then only are they moved to listen to her teaching. They judge of the teaching by its fruits, as they come within the scope of their own life. It is all very well for the Church to promise them happiness and freedom from pain in the next world; they want some sort of assurance of the future even in this life. . . . Yet, there lingers amongst the masses a certain antagonism towards religion and churches—an antagonism fostered by certain socialist teachers. And the only way to supplant the antagonism is to make it manifest that the Gospel is the gospel of social reorganization and betterment" ("Catholic Ideals in Social Life," London). Very tersely Father Plater states the situation when he remarks: "The second reason which is alleged in favor of the participation of the clergy in social work is that such participation is often in these days a necessary condition for the effective exercise of the priest's spiritual ministry" (*op. cit.*).

be wearied by undiscerning condemnation of wealth and capital. It is trying to get away from its one-time hatred of the exploiting classes. In this hatred it only found misery. It is now groping towards ways of conciliation. The labor movement is entering upon a constructive phase. This point is where the social ministry of the priest will find its finest and greatest opportunity. Both capital and labor will be glad if the deeper and more penetrating insight of the social-minded priest helps them to discover the path that will lead them away from antagonism, strife and struggle towards the desired goal of industrial peace and coöperation. It would be a tremendous pity if the social ministry missed this magnificent and unique chance offered by the turn which events have taken.⁴

Though the traditional antagonists, labor and capital, are tired of their feud and desirous of peace, such a consummation is nowise in sight. Somehow, the two cannot find the bridge that will span the gulf which separates them. Only recently one who made a very thorough study of the situation penned these startling words: "Worse than at any time in history—that seems the only proper way to describe the present relations between the various persons commonly grouped, in these industrial times, as Labor, Management, Capital, and the Public—the investors of brawn, brains, and bullion, and the bourgeoisie."⁵ If this accords with the facts,

⁴ Beautifully Professor W. F. Förster writes: "Die Seelsorge ist überhaupt niemals für den Einen gegen den Andern, sie ist gegen das Unrecht, wo es auch sei, aber der Sünder, der Machthaber oder der Bevorzugte stehen ihr ebenso nahe wie der Schuldlose, der Machtlose und der Vernachlässigte—sie ist für jeden da, für jeden in besonderer Weise und in besonderem Erbarmen, je nach der Art seiner persönlichen Ratlosigkeit und Verwirrung" ("Christentum und Klassenkampf," Zurich). As a matter of fact, the rich need the social ministry even more than the poor, since it is much more difficult for them to escape the corrupting influences of our economic order than it is for the poor. The social ministry will help the rich to extricate themselves from the subtle snares in which their souls have been caught. Wealth has cast an unwholesome spell over our generation, whether poor or rich. The rich, however, are even more enslaved by this obsession than the poor, and, as a consequence, they require the healing administrations of the social ministry more urgently and imperatively than the poor. Even such an unsuspected authority as W. James says: "Among us English-speaking peoples especially do the praises of poverty need once more to be boldly sung. We have grown literally afraid to be poor. We despise anyone who elects to be poor in order to simplify and save his inner life. If he does not join the general scramble and pant with the money-making street, we deem him spiritless and lacking in ambition. It is time for thinking men to protest against so unmanly and irreligious a state of affairs. The prevalent fear of poverty among the educated classes is the worst moral disease from which our civilization suffers."

⁵ Whiting Williams, "What's on the Worker's Mind" (New York City).

there is manifest need of a ministry of mediation that will draw nearer to each other these two factors, now so irremediably apart. What holds them apart is a false philosophy of life, which in its turn results in false standards of value. The first step towards social pacification is a revision of the materialistic views of life, entertained in the camps of labor as well as those of capital, and a consequent revaluation of values. When this has been effected, men will find the right attitude towards the things over which at present they are divided. After they have gained the right attitude with regard to the objects that now cause friction and animosity, they will easily find the right attitude towards one another. This essential reinterpretation of life is the chief task of the social ministry or the social apostolate. It consists in a rigid application of the morality of the Gospel to social and economic life. As long as the economic order in which we live is at heart unchristian, it can neither bring peace to anyone nor realize harmonious relations. It will weigh like a nightmare on everybody, whether he is oppressed by its wrongs or the beneficiary of its injustice. Ultimately all will suffer. As things are at present, everyone is driven. Money is in the saddle and men are ridden, the rich not less than the poor. Money is a hard taskmaster, and makes its servants wretched and miserable. Very concisely Mr. Joseph Medill Patterson characterizes the conditions that prevail in the existing order: "In life money means everything, and therefore anybody will do anything to get it. It enslaves those who possess it, and it likewise enslaves, in a more sordid way, those who have none of it."⁶ Our social

⁶Dr. John A. Ryan gives a very interesting commentary on these words: "Although these sentences recall the words of St. Paul condemning money as the root of all evil, they were written by a modern socialist. . . . In a letter, from which the passage is quoted, he formally abandoned the theories of life in which he had been educated, and proclaimed his adherence to a movement which, however materialistic its philosophy of human motives and of human history, does hold up to its followers higher ideals than the making and spending of money. While this statement of Mr. Patterson contains, like all socialist condemnations of present institutions, a considerable element of exaggeration, it is substantially true of the majority of the American people. Few, indeed, are those who seek money for its own sake, for the mere satisfaction of possessing it in abundance. It is desired because of the things that it will buy, because, in Mr. Patterson's phrase, it means everything; specifically because it commands the material requisites and accessories of living. And it is precisely because of the false importance attributed to these latter things that money is able to enslave those who possess it, and likewise enslave, in a more sordid way, those who have none of it. In other words, its debasing influence springs from the circumstance that it is the chief means of bettering the position of persons whose concept of what constitutes betterment is ignoble and false" ("The Fallacy of Bettering One's Position," in *The Catholic World*, November, 1907). Of course,

system suffers from an internal fatal flaw which permits neither the Haves nor the Have-nots to realize their manhood to the full and to arrive at genuine contentment. If the dispossessed are victims, the possessors are not less so. A little observation would immediately give the lie to anyone who attempted to say: "Blessed are the rich!" Nothing is more glaringly contradicted by the actual facts.⁷ That will be the starting point of the penetrating social insight which, if logically pursued, will lead to a mutual understanding of the classes and to their ultimate pacification. The poor will be inclined to look with different and more sympathetic eyes on the rich, when they come to understand that the latter also are caught in the meshes of a relentless system from which both must try to extricate themselves by concerted efforts. Mammonism is the common foe of rich and poor alike. Against this enemy they must present a united front. Christ understood. To Him mammonism was a blight that withered the soul. When He spoke of it, He saw in it chiefly a danger to the rich. Modern social reform, especially socialism, has entirely gotten away from this point of view, which is psychologically the only correct one. Social reform will have to regain the perspective in which Christ beheld things. In most cases, the modern social reformer has himself come under the spell of Mammon in spite of his fierce denunciations of wealth. This kind of reform has not the power to liberate souls. It forgets that mammonism really does not lie in economic

rightly understood, it is not money that enslaves men, but rather the materialistic view of life which invests money with a fictitious and disproportionate value. But, as long as this philosophy of life prevails, money will eclipse and dwarf everything else, and subject men to the most degrading slavery.

⁷ "What to conclude?" writes Dr. W. Graham. "How to escape from this fatal antinomy, which puzzles the moralist and leaves us all rudderless in life? How to escape the contradiction that we must follow wealth, as the political economist says, while yet the pursuit of it destroys the soul, and while even the successful acquisition and gain of it mean, too probably, the missing of the real good of life; while, further yet, for the great multitude who are quite out of the race and competition for wealth, who are merely paid their wages, or who get the crumbs that fall from the rich competitor's tables, the system brings nearly all the evils, including misery and want, and vice and crime? There is but one way out, but one solution of the antinomy, as but one cure for the social and moral evil. We shall have to change both our conception of life and, concurrently with it and as a consequence of it, our conception of property, its rights and duties. . . . We shall require the initiation of a policy having for distinct aim a mitigation of the present gross inequality of wealth, which does evil to him that has as well as to him that lacks, which at best places a dangerous and corrupting power in the hands of the very rich, and which makes society a great unweeded garden run to seed." If that is the situation, we understand that the onesided denunciation of the rich is a rank injustice.

institutions and social arrangements, but that its root is in the hearts of men. Emancipation does not come from without, but from within.⁸

That our present system satisfies nobody, is but an all too patent fact. The discontented are to be found everywhere, among the rich as well as among the poor. By this token our economic order stands discredited, for that is the very thing you are entitled to expect from a human arrangement, that it make for general contentment. The philosophy of reform must, therefore, probe for the root of this strange phenomenon, if it wishes to find the remedy for our troubles. Dr. L. P. Jacks says: "The need of a Philosophy of Labor will begin to appear if consideration be given to the following question: How are we to draw the line between the contented and the discontented classes of modern society, and by what principle shall we distinguish them? It is obvious at a first glance that the contented and the discontented do not correspond to the rich and the poor, in spite of the common assumption that they do. . . . When we turn from the individual and consider the matter in relation to classes, nations, societies, and epochs of the world's history, the test of riches and poverty gives more decisive results, though not, perhaps, the results which we expect. For here we find that riches and content stand in an inverse ratio, the world in general growing more discontented as the total wealth available increases in amount. The present is, pre-eminently, the age of social riches; it is also, pre-eminently, the age of social discontent. Comparing nation with nation, we find, again, that discontent rages most furiously in the richest. Or, comparing the rich nations with themselves at earlier periods of their history, we can hardly fail to see that they were more contented when they were poorer. Thus in *The Atlantic Monthly* for March, 1924, Mr. Langdon Mitchell, a very acute critic, writing of America in

⁸"Alle diese Wahrheiten hatte Christus im Auge, als er von dem Reichen sprach, der so schwer ins Himmelreich gelange—das sollte keine moralische Verkündigung des Gerichtes, sondern eine Charakterisierung des ganzen Zustandes sein, in den der Reichtum die Seele des Menschen versetzt. Wo aber findet man in der ganzen Literatur der sozialen Pfarrer eine solche tiefere psychologische Beschäftigung mit dem Mammonismus, durch die man doch allein auch die Töne finden würde, die betreffenden Menschen wirklich zu packen, in ihnen das Bewusstsein von ihrer Knechtschaft zu wecken und so auch das Verlangen nach Freiheit und die Ahnung dessen, was höheres Leben ist, in ihnen anzufachen?" (F. W. Förster, *op. cit.*).

the present heyday of her prosperity, at once fixes on discontent as the prevailing malady of his countrymen, much of it arising, he thinks, from sheer boredom. Everybody in America is discontented, but nowhere else are the people generally so well off. . . . We suggest these considerations as a useful means of opening our eyes to the crying need for a Philosophy of Labor. Our next step will bring us to the starting-point for such a philosophy.”⁹ The social ministry will take its start from the same point.

CHARLES BRUEHL, D.D.

⁹ “The Need for a Philosophy of Labor,” in *The Hibbert Journal* (1924). The writer continues: “Since the line between the content and the discontent does not coincide with the line between riches and poverty, on what other line, if any, can the division be drawn? The only contented class in society, at this or any other stage of its evolution, consists of those who enjoy the labor by which they live—the work of their vocations.”

THE FINANCIAL PROBLEM

By THE RT. REV. MSGR. JOHN L. BELFORD, D.D.

Away back in the nineties, when the Catholic University was in swaddling clothes, there came to Caldwell Hall for a visit the famous Father Orr of Cambridge, Mass. The visit of this lovable old man, who was always called "Billy," synchronized with a meeting of representatives of several colleges and universities. These distinguished men gathered to discuss some of the educational problems. They were all specialists.

Bishop Keane, the Rector of the Catholic University, was an old friend of Father Orr, who was no mean benefactor of the University. He insisted that the visitor from Boston should dine with the company.

At table, "Billy" was seated between a psychologist from Yale and an anthropologist from Chicago. Naturally, the conversation lagged. Finally, one of the professors asked Father Orr: "May I ask, what is your specialty?"

Billy hesitated an instant, and then, in the rich brogue which made him famous, replied:

"My specialty is raising money for church purposes without giving scandal."

The man who can do that ought to have a chair in the University. All the deacons should be sent to him for training. In fact, it might be worth while to send him through the nation to instruct the old and young in his "specialty."

Financial problems are common. Who has not had one? They are individual as well as collective. They confront the single as well as the married. They affect the laborer as well as the priest. Hard as it is to solve the problem, it is much harder to solve it for a congregation than it is to solve it for an individual, or even for a family. The more numerous the congregation, the harder is it to interest all the members or to secure the coöperation which makes success.

Some do not like to part with their money. When they do part with it, they want some tangible return. They spend freely for

amusement and for comfort, but they are not so ready to spend for religion. Collection baskets are not an inspiring sight. This is true of all churches, Catholic as well as non-Catholic. The average basket contains a few bills, a dozen quarters, maybe a hundred dimes, and several hundred nickels—a total of, maybe, \$40 or \$50 contributed by 500-700 people. Of course, there are other sources of revenue, but in most churches the Sunday Collections are the chief source of income.

Many people who would not hesitate to hand a beggar a dollar are not ashamed to put a dime or even a nickel in the basket. When we seek the reason for this, we find it in the fact that the basket conceals the gift. Hence, the detestable practice which leads some priests to go around with the basket. They do it, because they obtain more money. But they lose something more precious than money—the respect of the people.

Only a genius can solve the financial problem which confronts every pastor. Now, genius is rare. Like poets, some geniuses are born, but most of them are made. The process of making involves much practice and many failures. Many a priest who shines in the sacred sciences, is a dismal failure when it comes to raising money for his work. He may be able to persuade his people to lead a holy life, but he cannot convince them that it takes money to build and maintain a church or school.

When he goes into a parish, the pastor ought to make it clear that he has come to work with and for the people. But he ought to speak plainly about the cost of religious service. If he would devote one Sunday to this, it will save him much effort and no end of worry. Let him say: "This is your church. I am merely your agent or treasurer. The bills are yours. I pay them with your money. I am here to-day. To-morrow I may be in some other parish. While I am here, I will do all I can for you. But I cannot make a dollar worth anything more than one dollar. I have spent years learning how to teach you truth, and how to administer the sacred rites of the Church. Building and collecting are really not my work. But I am willing to do it, if you will help me. Please remember, it does not matter to me whether you give or what you give. I am entitled to my salary and house ex-

penses. The rest of your contributions will be used for the church and school."

This is a solid platform. Stand on it. Stick to it. It will win. It may take time, but it will finally convince everyone except those whom nothing can convince.

Some priests say: "Don't talk money; care for the souls of your people. Where there is spiritual health, there will be material success."

That is not true. We must till our field. We must plant good seed. Some of that seed is spiritual. But some is material. We must find money to carry on our work. The task is not pleasant, but it is necessary. For some priests begging has a strange fascination. It grips them and induces them to become chronic scolds or constitutional peddlers. It turns them away from the higher and better things, and buries them in schemes, drives, entertainments and envelopes. Nor are these priests without some excuse. The popular idea of a successful pastor is his ability to raise money. He may be learned, pious, cultured, but, if he does not raise all the money the parish needs, he will be counted a failure. This estimate is not confined to the people. Many priests adopt it, and sometimes bishops are found who do not reject it.

One of the effects of this fallacy is extravagant exaggeration of its importance. It leads young priests to cultivate the art of making effective financial appeals at the expense of the really worthwhile studies of their vocation. It also leads to vulgarity and coarseness in and out of the pulpit, and it makes the observance of religious duties odious to the best element of the laity.

Many causes contribute to this financial preoccupation and undue insistence. The first is the mistake of contracting a debt out of proportion to the means of the people. This is done when the pastor buys too much land or land which is too expensive.

Some priests are foolishly ambitious. They try to build a church too large or too costly. Some are victims of incompetent or designing architects. These men frequently care more for their reputation as artists than they do for the welfare of their clients. They prepare plans which they know they cannot execute for the sum the pastor has named as the maximum; and then they persuade him to proceed with the work and contract a debt which entails

years of struggle. This mistake has cost many a good priest his health, and not infrequently it has made him lose his priestly spirit.

There are times when we have to "talk money." When that time comes, do it as well as you can. Prepare your talk as carefully as you would prepare a paper for the Conference. The object of that talk is to convince the people that you need, not money in general, but a certain sum for a certain purpose. Tell them plainly what you need and why. Show them that you are not unreasonable. Point out how they can comply with your demands. Be a good business man, but do not fail to be a gentleman. You are asking them to help you. Do not lose your temper. Do not abuse them. Do not single out any individual for reproach. Tell the truth clearly, earnestly, courteously. If you do that, no one can find fault with you, and you will secure what you seek. It pays to tell the truth in matters of business. It will not fail in matters of religion.

But do not make the fatal mistake of talking money often. *Assueta vilesunt*. When people hear the same old song once a month, they pay no attention to it. In fact, they soon learn it by heart, and the only effect it has is irritation. Besides, frequent and ill-considered talk of this kind has done and is now doing irreparable harm to religion.

There is much religious indifference even among Catholics in this country. In fact, religious indifference is increasing. Year after year, we lose thousands who give up first their Easter Communion, then Sunday Mass. These losses are not confined to young people who have not had the advantage of a religious education. They include many who have been educated in our parish schools, in our academies, and, sad to say, in our colleges.

While some of these losses are due to hostility, most of them are due to ignorance. The stray sheep wander away because they do not know the value, the beauty, the comfort, and the security of their Father's House. No one who really knows what Holy Communion is, needs urging to receive Our Lord. No one who really knows what Mass is, will miss the Holy Sacrifice if he can find a way to attend it. *Ignoti nulla cupido*—the heart cannot love what the intellect does not apprehend. No one loves what he does

not know, and no one will practise a religion which he does not know and love.

Ignorance is the root of religious indifference here as elsewhere. Most of our people confine their knowledge to the bare essentials of religion. They never progress beyond what they learned in the elementary school or the high school. They never read a book of doctrine, history, or liturgy. Once they have passed the examination for Confirmation, they consider their religious education finished. They studiously avoid lectures and sermons on doctrinal subjects. When they go to Mass, they choose a Low Mass at which there can be not more than a five- or ten-minute sermon. They even make sermons and preaching the butt of their sarcasm and ridicule, and they do not spare criticism in the presence of their non-Catholic friends. The result of all this is contempt for the Church, the clergy, and all ecclesiastical regulation. Lent is a dead letter, the Precepts of the Church are obsolete, Marriage is a matter of personal opinion, and the use of marriage is nobody's business.

But why are these people so ignorant? The usual answer can be given. They do not study. They will not learn. But we know it is the duty of the Church to teach and the duty of the people to listen. Can there be anything stronger than St. Paul's advice to Timothy: "Preach the word! Be instant in season and out of season: reprove, entreat, rebuke in all patience and doctrine. For there shall come a time when they will not endure sound doctrine, but, according to their own desires, they will reap to themselves teachers, having itching ears and will turn away their hearing from the truth, but will be turned into fables."

Of course, we have a law which requires us to give a short instruction at the Low Masses on Sundays and Holydays. We have fine programs. But many of us are like the man who has an excellent filing system, but does not use it.

Sunday is a busy day. In most of our city parishes there are five or six Masses. At some of these Masses so many people receive Holy Communion that there is scant time for the instruction and announcements. The time allowed for Mass is about 45 minutes. One congregation must leave the church before the other can enter. The Masses may not conflict. It will not do to keep the people

waiting on the street: in bad weather that would be cruel as well as ruinous.

To maintain an orderly schedule, then, only 45 minutes can be given for each service. It takes 25 minutes to say Mass with becoming reverence, and 10 to 15 minutes to give Holy Communion. That leaves a bare 5 or 10 minutes for the announcements and the instruction. But who can give a clear, convincing, interesting instruction in these few minutes? We are told that Monsabre and Gratry did it day after day in Notre Dame at Paris; but they were geniuses and genius is rare—even in America. The largest diocese is indeed fortunate which has even a few priests who can give good instructions. Most of us do not know how. Few try to learn how. We just give the usual, unprepared, undigested series of commonplace remarks. If time presses, we omit the instruction. The announcements are never omitted. In them, the feature is money in some form. If it does not concern the collection of the day, it will refer to one that has just been made or one that will soon come. It may refer to a fair, or card party, or some similar form of so-called entertainment. In many parishes only one Sunday in the month is free from "a word" about the monthly collection. To-day, we announce it for next Sunday; that Sunday, we urge it, explain it, and comment upon the results of previous efforts; the Sunday after, we give the result and praise or blame, thank or scold, according to circumstances. Three Sundays having been used for Mammon, there is but one left for God. Is it strange that the people know so little about doctrine, and, knowing so little, fall away? Surely, the Lord does not want us to starve our flock. We have been sent to feed the sheep. Are we not guilty of flinging them husks rather than the life-giving food of the Gospel?

Then, absorption in merely material things undermines the priestly spirit. It disposes us to appraise our people in dollars and cents. It destroys the balance of the scales of the sanctuary. It has made many a priest cold and cruel. It has made others vulgar and abusive. It brings out the spirit which Judas expressed: "*Quid vultis mihi dare?*" It destroys the religious atmosphere which should prevail in the House of God, and turns the pulpit into an auction block. Many a time good Catholics would like to bring a non-Catholic friend to church, but they refrain from inviting

him because they fear the effect of one of the tirades to which they are frequently subjected.

Yes, the financial problem is vexing. We need money as we need air and food. No matter how learned and saintly a priest is, nothing can supply the place of money for building and maintaining. Most of our people have very little interest in the work of the parish. With all our urging, they give little and that little reluctantly. It is essential that they be shown their duty and persuaded to do it.

No fixed rule can be given for attaining this end. It may be necessary to try many plans before *the* plan is discovered. But that plan is discoverable. Into it must enter the character of the priest as well as the character of the people. In it sincerity will hold a high place. Tell them the truth. If you make a promise, keep it. When you need money, tell them how much you need and why you need it. Try to fix upon a quota, and give them time to pay it. The people appreciate considerate treatment. They will follow the pastor who shows them that he deserves their regard and their support. But do not make the mistake of putting money before doctrine. The Lord sent us to teach, not to pass the basket.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By E. F. GARESCHÉ, S.J.

I. Sacerdos Alter Christus

It is not the truths that a man merely knows which ennoble and elevate his conduct, but rather the truths that he realizes and carries into action. It is not the assent of the mind to great and holy thoughts which makes one holy, but the assent of the heart and will. The difference is vastly important. Every Christian, not to say every priest, knows far more than is needful to make him a saint. If any individual does not become saintly under the influence of the teachings of Christ, it is because he does not realize, and live out in practice, the things that he knows. This is, of course, a thought sufficiently familiar to us all. Yet, even this thought needs to be dwelt on and realized anew, time and time again.

EXERCISES IN REALIZATION

Sharing the common humanity of those about him, the priest needs, like other men, to make definite and frequent efforts and exercises in realization. Living closer to the eternal verities than do other men, he is, in a certain way, more likely to grow accustomed to these verities. Dwellers in the Alps, whose *châlet* perches on the side of some heaven-kissing hill, have always before them, morning, noon and night, a panorama of sheer loveliness. But, after years in the presence of that stupendous scenery, some Alpdwellers hardly give it a second glance. Their whole spirit and attitude of mind may, of course, be tinged with freedom-loving and lofty emotions, because they have been reared in such surroundings. Mountaineers have a spirit of freedom and independence all their own. But the details of the glorious scenery have become so familiar that they are commonplace. Newcomers into their mountain ranges will spend hours watching the changes of light and shadow on the green valleys and over the blue lakes and on the white summits of snow-capped peaks. These newcomers have not had the constant inspiration of mountain scenery, but they feel a keener and more vivid joy because all is so gloriously new.

Is it not well for us to remember that custom and familiarity also dull our appreciation of spiritual truths, unless we are constantly

endeavoring to realize and reflect on the beauty and holiness that encompasses us? We can counteract this deadening influence by exercises in realization. A poet or a painter, who constantly reflects on the beauty of nature, never loses the keen zest and joy he finds in its contemplation. On the contrary, after years of dwelling in the presence of the stupendous majesty of the hills, he can point out to a newcomer more varied beauties and appreciations than the unaccustomed eye could garner. It is well for us all to remind ourselves, and to be frequently reminded, to act in like manner towards spiritual things. *Sursum corda*: lift up your hearts and your eyes, and contemplate the glories of God in His holy priesthood.

THE PERILS OF ROUTINE

Not only custom, but routine also, is a great duller of appreciation. In his dedication of his book on the Blessed Eucharist as the center and inspiration of the sacerdotal life, Archbishop Lepicier implies this truth. "To newly ordained priests," he writes, "the well-beloved friends of the most Sacred Heart of Jesus, with the wish that they may always keep their holy transports of faith and devotion." Just after ordination, what ecstasies of appreciation fill the soul of the young priest! But the human heart could hardly endure such transports during all the days of a long life. With many repetitions of the Holy Sacrifice, the priest must naturally grow accustomed to this sublime and heavenly rite. Yet, it is a great pity and a sad loss if routine makes the saying of Mass anything ordinary or commonplace. Though the priest, in after years, may never quite recapture the first fine rapture of his youthful devotion, still, by reflection and piety, he can keep up a steady fervor of devotion and overcome the deadening influence of routine.

THE WONDER AND REVERENCE OF ORDINATION DAY

Every priest will remember the wonder and reverence with which he regarded his own being anointed and transformed by the sacerdotal character. On one ecstatic day he awoke without the sacerdotal powers, but on that happy evening he fell asleep the anointed of the Lord. His hands had been lifted up for the first time, with the hands of the consecrating bishop, in the oblation of Christ's Body and Blood. He knew that henceforth he was sealed with the

indelible mark of the ambassador of Christ. He contemplated his own hands, and saw beneath them the Hands of Christ. We have endeavored to express those sentiments of the heart of the young priest in some verses, which we ask leave to reproduce here :

THE YOUNG PRIEST TO HIS HANDS

Time was when ye were powerless
To shrive and sign, anoint and bless.
Clasped, ye worshipped from afar
That Host, as distant as a star.
Your palms were barren still, and cold.
Ye might not touch, ye might not hold,
God, Whom the signs of bread enfold.

But now—ah! now—most happy hands,
Ye fold the Saviour's swaddling bands.
Ye lift His tender limbs, and keep
The snowy bed where He doth sleep.
His heart, His blood, His being fair—
All God and Man is in your care!
Ye are His guardians everywhere.

Ye pour the wine, ye break the bread,
For the great Supper, sweet and dread!
Ye dress the rood of sacrifice,
Whereon the morning Victim lies,
And when my trembling accent calls,
Swift leaping from His Heaven's walls,
On you the Light of Glory falls!

You are the altar, where I see
The Lamb that bled on Calvary.
As sacred as the chalice shrine,
Wherein doth glow the Blood divine,
As sacred as the pyx are ye,
Oh happy hands—an angel's fee!—
That clasp the Lord of Majesty!

THE CONSECRATION OF CHRIST'S MINISTERS

Such verse but feebly expresses the rapturous realization of the heart of a young priest, that now he is, indeed, another Christ. Not alone are his hands consecrated to lift up to heaven the Body and Blood of Jesus as a sacrifice to the Eternal Father, but his lips are as the lips of Christ, to speak the words of absolution in the Sacra-

ment of Penance, to utter Christ's words of witness and of blessing of the contract of marriage, to speak the solemn formula of anointing and help in Extreme Unction, to pronounce the very words of Christ as the baptismal water flows on a new-born child of God, to speak the truth of God from the pulpit and to murmur words of counsel in the confessional—in a word, to utter Christlike speech, in Christ's own name, to Christ's people through perhaps a long and labor-blessed life. His ears are as the ears of Christ to the faithful people, who speak to him as to their Lord in the Sacrament of Confession, telling their sins and their sorrows together, as they would have uttered them into the ears of the Man-God when He walked visibly on earth conversing with man.

It is told of some great Saints that, after they had received Holy Communion, their countenances wonderfully changed, losing their commonplace features and shining with the beauty and divinity of the Face of Christ Himself, as though through the dim veil of their flesh the glory of their Guest and Lover shone forth as in a lantern. So, too, the young priest is transformed before the Catholic people. The playmates of his boyhood look on him now in a new character. The members of his own family regard him with new reverence. Even his father and his mother kneel down before their own son and ask his blessing. It is because, with the eyes of faith, they see in him Christ, shining through his commonplace personality. *Sacerdos alter Christus*—the greater the faith, the greater the realization of the Catholic people, the more reverence they have for the priest.

AN INCOMPREHENSIBLE DIGNITY

Yet, neither the young priest himself nor the devout Catholic people, who reverence his new-gained character of the priesthood, can ever fathom the true depths of meaning in those stupendous words which proclaim that the priest is "another Christ." Not until the light of eternity brings its keen clearness of realization shall we appreciate the dignity of the priesthood, nor even then will that appreciation be proportioned to the greatness of the reality. Just as we never can fully comprehend the elevation of our human nature through the mystery of the Incarnation, because this comprehension would involve an element of infinity, so also we shall never

realize in full the dignity of the priesthood, because to be "another Christ" is also to have to do with the infinite majesty of God, which we can never comprehend.

Indeed, after the Incarnation itself and the divine Maternity, is not the priesthood the highest dignity given to mankind? In the mystery of the Incarnation, a human nature was hypostatically united with the divine nature of the Son of God, so that the Word was truly made flesh and dwelt amongst us. This unique assumption of a human nature by the Son of God resulted in the stupendous mystery of one Divine Person with two natures, so that the Son of God is truly the Son of the Virgin Mary and the Son of the Virgin Mary is truly the Son of God. Thus, as we all know, the human nature of Christ is not a person, but the person of the Son of God looks forth from His human nature, God speaks with a human voice, comforts and heals us with human hands, which are the hands of God.

THE CHARACTER OF HOLY ORDERS

By his ordination the priest is, of course, not hypostatically united with God; yet, the Sacrament of Orders imprints on his soul a real spiritual character—the sacramental character of the priesthood which does anoint, consecrate and elevate the being of the priest to the sublime height of ambassador of Christ. By virtue of this spiritual character—a real and physical character—imprinted by the Sacrament, the priest is now *Alter Christus*—another Christ, the personal representative of Jesus.

THE CONSECRATION OF CHRIST'S AMBASSADORS

The nature of the priest, his body and his soul, are not assumed by the Divine Word substantially, as were the human body and soul of Christ, but they are taken by Christ to be His representative, His instrument, His agent, the means by which He ministers to His people. Now and from henceforth the voice of this man will be as the voice of Christ, endowed with the power of forgiving sins, of comforting the sick, of blessing marriage, of baptizing, of consecrating; that power which Christ Himself had by nature, according to Christ's own delegation the priest now possesses in the way and to the extent that Christ has established and declared. The

feet of the priest will be as the feet of Christ, seeking the sheep that are lost, shepherding and guiding the flock. Wherever the priest shall go in his sacerdotal ministry, there will be the power of Christ. All the seven Sacraments are the material actions of Jesus, actions which He performs by the hands of bishops and priests. These Sacraments have their power from this fact that, when the Eternal Father sees the priest performing the actions enjoined by Christ and using Christ's words in His name with priestly power, this spectacle moves the heart of the Eternal Father to forgive sins, to impart graces, to accomplish the thing signified by the sacramental words of Christ.

THE REALIZATION OF STUPENDOUS TRUTHS

Thus, the priest is another Christ, in deed and in truth, in efficacy and in accomplishment. He bears forever with him the power and the character of Jesus, the Son of God, the Saviour of mankind. How good and sweet and holy and helpful it is to the priest to realize more and more, to keep vivid and actual, the realization of these stupendous truths! They are immensely practical truths. They are full of incentive to Christlike living. Even at his best, the holiest priest will always be conscious of a deep unworthiness to bear so sublime a character. In the mystery of the Incarnation, the human nature assumed by the Son of God received the unction of the Divinity, and was forever preserved from the slightest shadow of fault or the remotest stain of sin. But the priest remains a mere man—surrounded, it is true, with graces and watched by the special Providence of God, yet a man with a will weak and wayward, and an intelligence feeble and dull in comparison to the excellence of his tremendous mission and ministry.

OUR DEPENDENCE ON JESUS

The priest, therefore, more than other men, has to cast himself upon the mercy and guidance of God. He has to depend on Jesus for even more than do other men—for more strength, more help, more light, more guidance. He must live closer to the Sacred Heart. He must use to the full the means of grace. He must stir up in his soul perpetually a firm faith, an ardent hope, a weariless charity. His prudence, his justice, his temperance and fortitude

must support and guide and rule, not his own soul alone, but the souls of many others, in Christ's name. His Christlike innocence and his Christlike charity are needed for the very life of some of the souls entrusted to his care. The thirst for souls, which consumed the soul of Christ, Christ's zeal for the conversion of the world, Christ's spirit of prayer, His love of His Blessed Mother, His zeal for the souls of the young, His perfect humility and His unbounded ambition for the glory of His Heavenly Father—these things, too, must be in the heart of the priest, if he is to be, in reality and in truth, *Alter Christus*—another Christ.

HE HAS CHOSEN US

Is it not worthy and just, rightful and acceptable, both to God and to man, to dwell on these thoughts, to taste them, to digest them, to be nourished on them, to think again and again of the sublime character, the glorious dignity, the joyful tasks, the great commission which every priest has received from the very Heart of Jesus Christ? We have not chosen Him, but He has chosen us. He has laid His hands upon us. He has blessed us and consecrated us to a dignity near to His own dignity. Of all human beings, we have the most of His kingly power, of His divine task of charity, and we have His own mission—the most Godlike of all works He can give to man—the work of saving souls. *Noblesse oblige*. Such a stupendous dignity imposes immense obligations. Let us encourage ourselves and each other; let us cry out with the awakened Paul: "Lord, what wilt Thou have me to do?" May the splendor and the beauty, the holiness and tenderness of Christ cover us like a mantle!

If all Christians should have these sentiments, and should desire to follow Christ most closely, surely we, above all, should be distinguished for Christlikeness, for we have on our souls, not only the indelible character of baptism, not only the seal of confirmation, to make us, the one the child of God, the other His warrior; we have besides that most Christlike impress, that singular jewel of the soul, the priestly character, imprinted by Holy Orders, which makes us in very deed *Alter Christus*—another Christ.*

* The next article of this series will treat of "The Faith of the Priest."

AS WE ARE

By ABBÉ MICHEL

III. A Study in Contrasts

September 20, 4 P.M., Third Floor
St. Anselm's. E. 53rd.

Dear George:

Just arrived from the old gent's quarters with an awful pain. Do you know him? He's a scream. But, oh boy, he's antiquated. Antiquated and irremovable, if you know what I mean. And wise—did you ever know an old "harp" that wasn't wise? He's not exactly dirty—but, you know, not particular. A dry cleaning wouldn't hurt. He has a gramophone he brought from Ireland, and he smokes cut plug. Now I'm not knockin' or kickin', you understand, but I don't see why the old fogey isn't dry-docked. An' you should hear him tellin' yours truly how to preach. Just imagine! But that isn't the worst part—the first mate, 1912 Grad., born in Yonkers, is a second edition in preparation. Been here twelve years. A good scout alright, but you can imagine the state of the plant. The rectory has whiskers on it. Yesterday I used a half-pint of gas on the greasy mouthpiece of the one irremovable telephone in the joint. I have no kick on the eats, except the tea-for-supper business. Everybody has to fall in line with the old man. They evidently don't know yours truly. The collections here are simply ridiculous. Absolutely no system. Just imagine, in a parish like this, they only take in from all sources about \$15,000 per year. Only last week, I told the first mate that, with the Duplex Envelope System, this parish would hop into the \$30,000-a-year class. He claims the old man wouldn't stand for it. Just wait till yours truly gets to operatin'. Why, they haven't even a money counter here. Old style—all hands on deck Sunday after dinner. Six hundred pennies last Sunday! Can you beat it? Why, all they think of in this plant is Sodalities and Confraternities and Holy Name Rallies. Every blessed Sunday there are at least 300 Communions. And every Tuesday night, summer not excepted, Rosary and Benediction for the Rosary Confraternity. Wastin' time on a lot of old hens. But, outside of a few things like that, the plant is not running. There's no gym, no swimming pool, not even a tennis court. Somebody's goin' to get a man's job, when the old gent checks out. Hurry down and register for a couple of days. The boss likes company. Come prepared for a lecture on Liturgy and the Decay of Clerical Propriety—not to give it, but to bear it. Name the day and hour, and I'll meet you with the Subway. The old gent thinks it was built specially for his convenience. So naturally we haven't any Marmon roadsters. Enough said. Don't miss the show.

Yours truly,

JOHN.

Days passed and weeks, and there was apparently no change in the regular routine of St. Anselm's. The new curate failed to interest the pastor in the Duplex Envelope System. He could not persuade him to start a little weekly *Parish Bugle*, even with the promise of \$200 a month in ads. He offered his service and his typewriter in the interests of better book-keeping. He explained the advantages of the automatic money counter. He even invested two dollars in a fancy report book for sick calls. In everything he failed miserably to interest his elders. In fact, he was beginning to get discouraged, even though he succeeded in persuading the housekeeper to compel the maid to give his rooms a thorough going over, and in making the altar boys hold their tongues in the sacristy.

Then November came. And he whooped up the Poor Souls drive. Still, the dividend result did not reveal any marked improvement on the returns of previous years. But he did not relax. At every opening he pleaded with the righteousness of a reformer for newer and better methods. He would not go to seed. He could not be suppressed. For burning in him with a tempestuous fury was the sacred fire of American progress and efficiency. It put a glow in his cheeks and a spring in his step, although, strange enough, it did not answer for the defective radiator and the dull cold sting of late November mornings.

It was always a sign of Christmas in St. Anselm's when the pastor wore his frieze top-coat over his cassock to breakfast. And yet, somehow or other while he seemed to be getting physically colder year by year (it is always of cold men die), his mind was growing warmer, and his spirit crouching nearer every day to God. Afar off he sensed the spirit of Christmas, coming to him like a soft touch upon aching flesh. He loved to linger on the magic hymns and antiphons which heralded the day, like silver trumpets from afar. "*Rorate cæli desuper et nubes pluant justum,*" he would murmur; "*Erumpant montes jucunditatem et colles justitiam,*" finding Heaven in the flavor of the words. He looked forward to Christmas with the simple and wholesome enthusiasm of a small boy. He held a long-absent gladness in his glance. And there was a carol in his voice. Unconsciously he would find himself humming the *Adeste Fideles*—that eternal threnody flung down from the topmost stars

like a cool breeze on a torrid sea. And it rippled the soul of him, who could not sing, and stole a tear. And the old priest was very happy waiting for Christmas.

In those days of half-spiritual, half-human longing, you might find him late into the night reading of the myths of love and life "with forward and reverted eyes." But, beyond all, he was dreaming of the light invisible and loves adorning: "O somma luce che tanta ti levi dai concetti mortali."

Lost in the rapture of such dreams, he came down to supper one night with an unusual, solemn mien. And, while the young curate was mystified by such silent brooding, to Father Tim it was merely a pleasant and secret overture to a spirited theme. On such occasions he was expected either to have no engagements or to cancel them. And on his part—the fitting prelude to the swelling theme—Father Tim grabbed a hat and coat as he left the dining room, and disappeared into the night. This was the traditional movement.

When Father Tim returned several hours later, pleasantly flushed by the chill night air, he discovered the pastor filling his pipe, and pleasantly though unmusically murmuring: "I'm sitting on the stile, Mary." Presently there was silence. Then a pleasant tinkle cleft the air, and somebody said: "Every little movement has a meaning of its own."

"Tim," interrupted Father O'Brien, taking up a copy of Belloc's *Sonnets*, and opening it at the place he had marked, "here is an interesting contribution to Social Science.

But Catholic men that live upon wine
Are deep in the water and frank and fine,
Wherever I travel I find it so,
Benedicamus Domino.

"Now, that's something more than a rime," he continued, "it is sound scholastic philosophy. And yet you'll find *padres* upholding the Eighteenth Amendment to our Constitution. Why, the whole thing is against the genius of Catholicity, as an acute thinker remarked some time back. And, to my way of thinking, Prohibition as a social improvement movement is merely the strong arm of an heretical inquisition for the suppression of individuality. But why waste words on it? Our money is cheaper as the Government knows.

Still, Tim, approaching evils cast their shadows before them. Stealing real estate, for instance, is better business than buying it, or selling dry goods, as General Trotsky knows. And now we have Dr. Calles playing bandit-binder-boy in Mexico on a strictly business basis. Of course, it is against the law in America. And I suppose, as long as business is good and the Government gets a healthy revenue from the mutual and respectable banditry of its citizens, a further amendment to the Constitution will not be necessary. But, if you ask me, the War Income Tax business and Prohibition in time of peace are just biblical names for Bolshevism. However, they can smell my breath as they please; but just let them try and nose around this den, or interfere with that roll-top? Not that I have anything to hide, you understand; but, as a citizen with certain indefinable and inalienable rights, I strenuously object to any registered thug or polite snooper interfering in my private business. And while I think of it, Tim, if anything should happen to me—you know I'm no longer young—you will find my will duly executed in that roll-top. Now in that document it is plainly stated that, at my natural demise, the New York Life will pay you \$4,000 sterling. Two thousand of that amount you are instructed and, therefore, expected to distribute share and share alike to the children of my only brother, if they are still living in the ancient and picturesque City of Waterford, Ireland. You will use the remainder to pay your way to and from said country, not later than twelve months from my death. It is further stated that my truck and books are to be disposed of as you see fit. And that practically ends the greater testament of Patrick O'Brien,

A youth to fortune and to fame unknown;
Fair science frowned not on his humble birth—
And Melancholy marked him for her own.

And that reminds me, in case you are requested to write my epitaph, or pronounce the Panegyric over my remains, here's a wise crack for you.

But everything has faults; nor is't unknown,
That *harps* and fiddles often lose their tone;
And wayward voices, at their owners' call,
With all his best endeavors only squall;
Dogs blink their covey, flints withhold their spark
And double barrels (damn them!) miss their mark.

But say, looks like we have a rapid-firin' organism in that new curate of ours. He's harmless, of course, as long as he uses blank cartridges. A few days ago he said something about shooting tear gas into the congregation. And nearly every day I hear him talking about shooting telegrams and telephones. Only yesterday he was planning to shoot up to Poughkeepsie. The peaceful city ought to be warned. But really, Tim, I'm getting uneasy about the lad. Maybe he was in the War and got shell-shocked. . . .

"Yes. Well, war or no war," continued Father O'Brien, "there is no justifiable reason for keeping a military word in the ecclesiastical vocabulary. There is no gainsaying it, the verb 'to shoot' is entirely too lethal and unlenient for clerical usage. It's all right, I know, to be smart and quick, but what is going to happen when every animated atom in the Republic begins to scoot and tear? Why, Tim, there's going to be a colossal collision—that's all. So I think we are bound in justice to the cloth to save our young lads from disaster and destruction. Savin' our sins, we have material to work on right here in the house. Of course, he's an ornament to the parish. But he's an intangible work of art. 'Twould take Dr. Einstein to classify him. Yet, he is well-equipped mentally—but not for thinkin'! He could preach a good sermon, if he wasn't so cocksure of himself. He has a splendid singing voice, but he puts too much Caruso in it. In fact, he has more natural ability than either myself or yourself. Of course, you're a fine-looking man, Tim, but you're not artificial and startling. And those attributes seem to constitute the ultimate in modern effectiveness. And, as I see it, the effect is created, not by style or cut or fineness of clothes, but a studied, pervading, indefinable air of up-to-dateness, which is the natural offspring of that mysterious condition—being efficient. Now, to associate Holy Orders with a young man of such a modern aspect and attitude is certainly beyond the dialectical skill of any normal man who knows anything about contradictory predication. And I believe that is the root cause of the rather patronizing and bewildering respect which we American priests very frequently receive in European countries. Of course, as you know, I wouldn't swap my old corncob for the See of Down and Connor. I have no craving for an ecclesiastical caste that maintains its aristocracy and

proud respect by pullin' down their blinds and keepin' away from the people. And I certainly will not sacrifice my clean shirt and my front-porch democracy for the unnatural favor and devout respect which certain wine-drinkin' people have for egg-marks and grease spots on a mouldy cassock. And I am convinced that it is not necessary for an American to change his manners or his mode to command the normal respect of the European cleric or layman. But it is necessary, unless we decide to evolve into a new variety, to control our activities more according to our spiritual character than by the mechanical operation of our national existence. Because, no matter what advances we make in science, the only way to save souls is by personal contact. You may prepare them by Radio, but they are finished by the grace of God.

O how unlike the complex works of man,
Heaven's easy, artless, unincumbered plan!

But really you can't blame the young priest of our day for being efficient and worldly and luxurious. They are strangers to pain and hardship. There is no gleam of a distant day to struggle and hope for. The seminary is ham-and-eggs-and-pie, a suite of rooms and two vacations. Yet, 'tis on the gray bleak granite that the giant tannen grows. Ah, Tim,

Ill fares the land to hastening ills a prey
Where wealth accumulates and men decay.

But what can we do? Luxury is apparently here to stay, and she is seated in the Seminary. 'O Luxury! Thou curst by Heaven's decree.' By the way, did you notice the little ticker affair that our 1926 model uses in the confession box? And then he got that little light for fear the people would trip. Next thing you know, he'll be sayin' 'Watch your step' and 'Thank you' to the penitents. Why, Tim, the box is beginning to look like a taxicab already. If that lad only had a free leg, he'd turn St. Anselm's into a spiritual Horn & Hardart.* 'Twas a pity he wasn't here when you took the altar boys down to Coney. Now that's what I call a test of generalship: to turn forty rascals loose in Steeplechase in the morning on the Fourth of July an' deliver them intact at St. Anselm's on the same

* Nickle-in-the-slot restaurant.—Ed.

day. However, we must admit that he is makin' a hand of drillin' 'em. They act now as if they were goin' someplace. But sure they'll be as bad as ever after he leaves us. I've been thinking of turning that Annual Bazaar over to him after Christmas. It will keep him busy for January and February anyway. And besides, we are bound in conscience to give him some extraneous object to exercise his efficiency and ingenuity on. Otherwise, there's goin' to be trouble in this house. He will never be happy, Tim, until he has turned our office into a teller's cage, and has a 'cash fare' system installed in the center aisle of the church, like in a trolley car. And I suppose he'd work in this Duplex Envelope business to answer for the transfers. Now, if he is the type of efficiency in the priesthood that these times demand, then we might as well sell out to the Ecclesiastical Rapid Transit. Why, all he talks about is 'plant,' and shoot, and putting on Special Masses. He speaks about makin' the grade, and gettin' results, and puttin' it over. He talks just like a prize-fight promotor or a theatrical manager. Now, if there is any connection between such language and the salvation of souls, then I'll be damned.

"Well, Tim, it's getting late," continued the old priest, "and perhaps you are tired of my—what will I call it? Oh, yes, yes. We have half an hour yet. Has it ever struck you that Byron is the most intriguing verbalist in the English language, along with being the grandest blackguard of the empire, that has been singularly productive of both? Listen to this.

In the days of my youth when the heart's in its Spring,
And dreams that affection can never take wing,
I had friends!—who has not?—but what tongue will avow,
That friends, rosy wine, are as faithful as thou?

Do you know, if our priests only partook of a little more natural beverages, they wouldn't be usin' such unnatural quantities of yeast and bicarbonate of soda to regulate their calories and their livers. And furthermore, if they only kept their feet away from overheated gas tanks, we wouldn't hear all this talk about rheumatism and the daily dozen. Why, the country is insane on sanitation. And they talk about it as if it came over on the *Mayflower*. Now, with all the conveniences we have here, this lad of ours is advocating the

extension of the bath-room. What does he want anyway? A gymnasium with bay windows? Oh, if these lads were only living in the reign of Pope Siricius, A.D. 338, they'd learn their lesson. However, we can't regulate those matters unfortunately; but I do declare that something ought to be done to protect our young men in the priesthood from the character-blighting and heresy-breeding influence of the purely mechanical efficiency which is developing a nation of human, springs and fly wheels with standard action. Good night, Tim, and God bless you."

(Conclusion)

CONVERSIONS TO THE CHURCH

By BERTRAM C. A. WINDLE, Sc.D., Ph.D., LL.D., F.R.S.

Published statistics show that the conversions to Catholicity in England average twelve thousand per annum for the past ten or fifteen years, and, though the statistics of actual Catholics in that country are notoriously inaccurate and much below the mark, those mentioned may be accepted as absolutely correct. Also it is matter of notoriety that many of those converts are drawn from the more educated and intellectual members of the community. What brings them in? Mr. Belloc, in his Introduction to Mr. Chesterton's recent book on Conversion, expresses the diffidence which he feels in approaching the subject as one born free.¹ That at any rate is not a disability under which I labor. It is now just forty-four years since I was admitted to the Church, and of course in my time I have met and talked with many scores of converts—mostly, as is natural, from among the educated classes. Hence, it may perhaps be permitted to me to make a few observations on this topic, with apologies for introducing here and there the personal factor.

What are *not* the reasons for conversion? Generally, just those which are assigned by the much-annoyed relatives and friends of the convert: he was brought in by the wiles of a possible wife *in futuro*, or by the hope of pelf, or by both combined. When I became a Catholic, I was an interne in a large hospital, and one who was very close to me, and much incensed at what had taken place, told me that it was generally known that the cause had been the matron of the hospital, who was young, beautiful, wealthy, and an ardent Catholic. To begin with, let me say that, after a large experience of the class, I have yet to meet a wealthy hospital matron. My reply to this onslaught was that the much-abused lady in question was old enough to be my mother, without fortune, and a very convinced High-Church Anglican. Of course, there are matrimonial converts—some poor stuff, I admit; but in my experience it is wonderful how well most of them turn out, not by any means infrequently surpassing in fervor the partner who has been respon-

¹ "The Catholic Church and Conversion" (New York City, 1926).

sible for their introduction to the Faith. The rationale of this in my experience is that the young man—it is usually that way—like the majority of young men today, has never had any real religion, but probably is without prejudices for that very reason. To gain and please the girl he wants to marry, he is willing to look into the subject, and, when he does, he finds its virtues, and, the more he knows of them, the more attached he becomes to the Church which he has joined.

Another wrong reason commonly given is a love for music and ceremony. These may have their effect in some cases, though I find that many—might I say most?—converts would agree with the probably mythical old priest, who, having been taken to an extreme ritualistic church by one who thought that its doings would excite his admiration, made no other comment than: "'Tis all very fine; but give me a Low Mass with the Acts." And I suppose there must be other converts besides myself who have no love for music.

The final remark used to be: "Well, he will soon find them out and return to us!" But that, in face of the facts, has become so futile a remark as to have fallen a good deal into desuetude. For what is after all very remarkable and should be so convincing is, that converts do not come out save in isolated instances. There is one thing which no instructed person can urge with any semblance of truth, and that is that there is a pecuniary gain. To hundreds of Anglican and other clergymen the change of faith has meant real martyrdom, and to most laymen at least it means, if not a bar to promotion, undoubtedly a great obstacle. Well then, what are the reasons? "The Church is a house with a hundred gates: and no two men enter at the same angle," writes Chesterton; and any one who studies the records of conversions—and they are legion—will testify to the truth of that remark. Take some great instances fully recorded. The "Apologia pro Vita Sua" of Newman, of course, stands by itself; but three others of first-class importance are "The Confessions of a Convert" by Msgr. Benson (New York, 1913), "A Spiritual Æneid" by Ronald Knox (New York, 1910), and "The High Romance" by Michael Williams (New York, 1924).

Of course, there are a host of shorter accounts; for example, the always interesting *Catholic Times* has recently published week by week some scores of stories by the converts themselves—a perfect

illustration of the fact that the wind bloweth where it listeth, and from every conceivable and from very opposite quarters, too. Cherterton tells us that, if he was born on the wrong side of the Roman wall, he was at least not born on the wrong side of the No-Popery quarrel; that is, that he had not been brought up to believe (as I and hosts of others were brought up to believe) that no Catholic priest ever spoke the truth, except by accident, on religious matters.

That of course was years ago, and in Ireland where the ridiculous Irish Church Missions flourished and used to disseminate leaflets many of which I have seen and read commencing: "Dear R. C. Friends: Do you not know that your priests are deceiving you when they tell you"—and then a list of doctrines more or less mutilated. It was an aunt of mine—a most deeply religious and perfectly sincere lady—who founded the Bird's Nest (and what that means any Irish person will know),² so that I ought to be familiar with that side of the question. It is almost incredible what ignorance these really excellent and most sincere persons had, and what horrible ideas they could entertain of their brother-Christians. When I was a boy, one of the most deeply religious men I have ever known extracted from a drawer what I now know was an altar bread—how he got it, I do not know. Pinching off a crumb about the size of a pin's head, he placed it in my mouth, saying: "Could you make out whether that was bread or meat?" Reply in the negative. "Therein is the artfulness of the priest who deceives the poor foolish people into believing it is flesh!"

If I were not able to guarantee the truth of that story, perhaps it would hardly be believed. And I observe from the current number of *Catholic Truth* that the Irish Church Missions are still uttering the old stale lies, for they still proclaim that "many priests know in their own hearts that they are not speaking the truth." God be praised, however, the days of Pope Versus Maguire and "Thrash 'em" Gregg are dead and gone. Such arguments, if indeed they can be complimented by such a title, are now available only for the uneducated, to whom Maria Monk still appeals and owes her still considerable circulation, and they are mostly made use of only by base fellows of the lewder sort. Furthermore, "Protestant

² An institution for the perversion of the children of destitute Catholic parents.

Fiction," so amusingly exposed by the late Mr. Britten in a volume published under that title by the Catholic Truth Society of England, has almost come to an end, largely through the labors of that very Society whose officers have so belabored and bethwacked the vendors of "escaped" or "walled-in" nuns and "martyred" monks as to make them much more careful of what they say than they were in the heyday of their riot of calumny.

Of course, there is one thing to be said concerning this type of argument: it is two-edged, for once the person who has listened to it discovers its gross untruthfulness, he is apt to take an abrupt turn. *Experto crede*—may I once more become personal? I was brought up to believe that the doctrine of the Immaculate Conception was practically unknown to anyone until one bright morning in 1854, when Pius IX woke up and startled the world by proclaiming that every Catholic must believe in it under pain of damnation. It happened that by what is commonly called chance—I should use quite a different term—I drifted, for the first time of my life, into a Catholic church for Mass. That church was St. Chad's Cathedral in Birmingham, and it happened to be the Sunday within the octave of the feast in question. The preacher was a plain, home-spun cleric—that is very much how he described himself when I once spoke to him about that sermon. He is now gone to his reward—God rest his soul, for I owe mine to him. He preached a very simple sermon, explaining what the doctrine meant; how eminently reasonable it was; and what its history was, too. I left the Church feeling that there were two sides to the story and anxious to ascertain which was the right one. That started me on my Romeward path, and I was hurried through its last stage by Littledale's "Plain Reasons Against Joining the Church of Rome" (which a Protestant friend had sent me) and its corrective, the answer to the same by my late dear friend, Dr. Ryder—a masterly work. No Church which had untruth for its foundation, could, I felt, be itself one's true home. However, that is enough—and perhaps more than enough—of myself and my affairs, for there are other aspects to examine.

There are the many who have been drawn in by the works of Mallock. Apart from the "New Republic," which was a good foundation stone, there was "Is Life Worth Living?"—a query which

Punch answered at the time of its publication by the remark: "It depends on the *liver*." That book brought, to my knowledge, two Unitarians into the Church, and I am told many others, whilst "Doctrine and Doctrinal Disruption," as everybody knows, has had its great harvest.

Their author, Mr. Mallock, was for years, like Pusey, the bell that rang people into the Church, but never entered itself. But this bell was at just about 11.55 P.M. brought into the sanctuary, to which so many others had been led by its notes. Of course, one cannot pass over without notice the influx from what calls itself—but is called by no one else—Anglo-Catholicism, but, whether that movement keeps out more than it brings in, is matter of constant argument, the answer being known to none but God. There are those who will have it that these good people are all in bad faith—an argument too reminiscent of "Thrash 'em" Gregg and Co. to be at all pleasing to those who remember those days. It is, one must admit it, difficult to understand how an educated and intelligent person can act as the present Archbishop of York has acted or speak as he has spoken; but Heaven forbid that any kind of bad faith should be suggested in the case of his Grace, for marvellous are the minds of men and inconceivable the ways in which they can distort the plain facts of history. Whilst the Rev. Ronald Knox was yet an Anglican Minister, he preached at Plymouth three sermons under the title of "Naboth's Vineyard," which I fancy are but little known to most Catholic readers. I will quote a passage from one of them which I am in the habit of reading to those who make these sweeping accusations of ill-faith. He begins by saying that those whom he represents can only cry out from their captivity, and that "it is not for us, the glamor of the Seven Hills, and the confidence of membership, living and actual, in the Church of the Ages; we cannot set our feet upon the rock of Peter, but only watch the shadow of Peter passing by, and hope that it may fall upon us and heal us. We shall bear the reproach of the Catholic name without the full privileges of the Catholic heritage. And yet, even now we are not left without hope. Our needs have still a place in the compassionate heart of Mary, where she sits by her Father's side; she has not forgotten her children, just because they have run away from their schoolmaster, and unlearned their lessons, and are

trying to find their way home again humbled and terrified in the darkness."

There is more, but space forbids its quotation. But is this the language of bad faith? Before we accuse our opponents—if that is the right term—let us weigh a wise remark by Chesterton: "One foolish word from inside does more harm than a hundred thousand foolish words from without." That is most assuredly true, and should never be forgotten.

But, it may be urged, this is only one voice from the denomination in question. Certainly, "his forward voice now," to quote *The Tempest*, "is to speak well" of a large part of the Catholic doctrine; "his backward voice is to utter foul speeches" concerning the Blessed Sacrament, which Bishop Barnes is never tired of informing his people is nothing but a corrupt following of the Mystery Religions of the Roman Empire. And, there is a third voice, more authentic apparently, which never ceases lauding the glorious comprehensiveness of the Church of England, a voice that seems to find itself echoed in the new alternative Prayer Book, which is likely to be the focus of much discussion as it works its way through the Houses of Commons and Lords, as it must do since the present Prayer Book is a schedule to an Act of Parliament, and can only be changed by legislation. It is urged, and with much show of reason, that the Establishment was intended to be a compromise and to include as many phases of belief as possible.

I recall one case where that idea was fully carried out a number of years ago. It was then my good fortune to be able to employ my Long Vacations in editing the excellent County Manuals of Mr. John Murray, now in other hands. That took me into many interesting places, and gave me an encyclopedic acquaintance with all kinds of churches. In one place (once the seat of a great monastic institution), it happened that there were two small churches, only separated from one another by a wide path, both of which had been secular chapels to the Abbey Church (pulled down after the dissolution of the monasteries), and both therefore under the same Vicar. I have myself seen a notice on one during a war—not the last war—stating that a Requiem Mass would be sung for the souls of the dead soldiers on a given day, so that there was no doubt which voice came from that building. The other was as obviously

of the opposite voice—though not that mentioned above—for it was frankly Evangelical. The Real Presence was taught in one, the Real Absence in the other, and both under the same Vicar, who would have found himself quite at home with Siger de Brabant and the adherents of the “two truths” idea. When I expressed to a resident a mild surprise at this, I was told that there were two groups of opinion amongst the parishioners, and that, as there happened fortunately to be two edifices close to one another, it was reasonable that both groups should be able to find their congenial teachings in separate buildings.

That was comprehensiveness carried to its logical conclusion. But it had its effect in a direction perhaps scarcely expected. When I first knew the place in question many years ago, Mass was said for some score of Catholics in a “tin tabernacle” by a priest who came over for Sunday morning from a distant spot. Then an excellent young priest was sent to live in the little town, and, when last I saw it, he had built and filled a fine church capable of holding some four or five hundred people, and had over two hundred children in the parochial schools. So true is it that there are many people who prefer one truth to two concerning the same topic.

In this connection, perhaps I might be allowed to conclude by telling a tale as to how the matter was put to one attracted by the “forward voice,” but like many such wholly ignorant of Church history. It was a good many years ago, at a time when Msgr. (afterwards Cardinal) Manning was head of the Oblates of St. Charles (then recently come into existence at Bayswater, London). Prior to quitting London for another city, the narrator of the tale was calling at their house to say good-bye to a friend, who, having become a convert, was then a novice with the Oblates. Whilst they were talking, a tall, emaciated person came into the room, and was introduced as Msgr. Manning. Conversation ensued, and, when my friend was leaving, Msgr. Manning asked him to do him a favor. “Will you,” he said, “when you are settled down in your new home, oblige me by carefully reading through the Acts of the Apostles? Take your time over it—six months, if you like. But, when you come to the end, ask yourself whether you have discovered there any kind of resemblance with the Church of England.” That was not a “foolish word from within,” and the effect of fol-

lowing the advice was the conversion of the person to whom it was offered.

My own opinion, based on much experience, is that the difficulty is not that of getting people to see the Catholic side, but that of bringing them to the point of imagining that it can have a side at all. There are those, as I have said, who are deterred by the teaching which they have received as to the radical untruthfulness of every Catholic, and particularly of every Catholic priest. But there are a great many more who have the ingrained notion that we have less than nothing to offer. They think that the non-Catholic denominations have nothing or next to nothing, and they are sure that we are far worse off. If that idea can be dispelled (as it seems is often the case by the open-air preaching now carried on in England), the rest is easy in the cases of men of good will and of sufficiently open minds to study the subject for themselves, once they have found out that it is worth study. But to make them find that out, there's the rub!

BIBLICAL STUDIES

By J. SIMON, O.S.M., S.T.B.

Interpreting the Seals and the Trumpets

The Book of the Seven Seals (Apoc., vi. 1-17; viii. 1), as has already been said,¹ symbolizes the totality of the divine decrees for the Messianic restoration of the world. At the opening of each Seal there is shown to the Seer of Patmos some great factor which shall be operative in the Messianic world-conquest. But, what is the value to be assigned to each individual Seal and Trumpet of the Book of Destinies, The seventh item of both series is undoubtedly the Second Advent with the Final Judgment and the beginning of eternity, signalized for the seventh Seal by the declaration that, upon its opening, "there was silence in Heaven, as it were for half an hour" (Apoc., viii. 1); and for the seventh Trumpet by the announcement: "The kingdom of this world is become our Lord's and His Christ's, and He shall reign for ever and ever. Amen!" (Apoc., xi. 15).

The sixth item of the Seals series in all probability indicates the terrific signs which shall immediately precede the Second Coming, since its wording is almost identical with Christ's in His great eschatologic discourse: "The sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven (= the laws of nature) shall be moved" (Matt., xxiv. 29; cfr. also Mark, xiii. 24-25, and Luke, xxi. 25-26).

For the rest, the Seals are fairly interpretable. The great factors in the reconquest of the world by Christ for God are the following: first, the preaching of the Gospel (= first Seal or White Horseman; cfr. Apoc., 11-16). This forms the positive and direct phase of the spread of God's Kingdom on earth. Next, as negative and indirect factors, are enumerated the terrible natural and social calamities and miseries ever scourging mankind, war, famine, sickness (=first three Maleficent Horsemen of second, third and fourth Seals). The unescapable irruptions of these tend to weaken the forces and break up the plans of the Powers of Evil at the same

¹ See THE HOMILETIC AND PASTORAL REVIEW, August, 1927, p. 1169.

time that they punish them. Moreover, war, sickness, physical pain, floods, droughts, famines, fires, storms, great industrial accidents—all “acts of God”—tend to make men’s minds turn to God, especially since they bring in their train the thought of death and the hereafter (=Hades, the gloomy netherworld, the Fourth Maleficent Horseman).² Conjoined with these factors operative on earth are the prayers and merits of the just already in Heaven (=fifth Seal). Finally, as the last mercy and resort against the obstinate, come the terrific cosmic disturbances immediately preceding the Second Coming.

The series of the Seven Trumpets (Apoc., viii. 2-13; ix. 1-21; xi. 15) represents the actualization of the providential decrees upon earth. The first four form a group apparently indicating calamities and cataclysms in nature. Thus, they would seem to correspond to the Maleficent Horsemen, at least of the third and fourth Seals. They are the apocalyptic Seer’s symbolic description of what Christ Himself had announced as “tribulations,” which would be of as frequent occurrence in the Messianic age as they were previously (thus excluding Millennarian phantasies), and were *not* to be taken as indications of the proximity of the Second Advent. “Now all these (=the horrors of Jerusalem’s destruction) are (but) the beginnings of sorrows. . . . There shall (thereafter) be pestilences and famines and earthquakes in places” (Matt., xxiv. 8, 7; cfr. Luke, xxi. 11). Land and sea, rivers and sky, all the earth shall yet continue to afflict men with fire and flood, frost and storm, heat and drought and all the other evils occurring from nature, showing forth the activity of the Maleficent Horsemen. *Pugnat pro eo orbis terrarum contra insensatos!* “For, the creature, serving Thee, the Creator, is made fierce against the ungodly for their punishment—and abateth its violence for the benefit of them that trust in Thee” (Wis., xvi. 24). And, as the Wise Man said: “There are spirits created for vengeance, and in their fury do they lash their scourges. In the season of destruction (especially) shall they manifest their force . . . fire, hail, famine and pestilence

² It would seem as though St. John in the Apocalypse deliberately planned to dispel any Jewish illusions of a “Millennium” free from pain and sorrow during the time the faithful should reign with the Messiah upon earth. Yet, the Apocalypse seems to have served as a base for the Chiliastic errors of not a few early Christians.

. . . the teeth of beasts, scorpions and serpents—all are avenging swords for the destruction of the ungodly" (Ecclus., xxxix. 33-36).

Nevertheless, be it noted that the first four Trumpet plagues (although the Lamb's followers are not exempted from them) are restricted for their effectiveness to "one third"; that is to say, through divine mercy,³ natural and cosmic disturbances, such as famines, droughts, floods, storms, hurricanes, shipwrecks, pestilences, etc., shall afflict relatively minor fractions of the earth and a decided minority of mankind. A like restriction is made in the sixth Trumpet for the consequences of war.

The fifth Trumpet brings in a striking contrast to the fifth Seal. As in the latter the souls of the saved are represented as giving aid from Heaven to their comrades still on earth, so in the fifth Trumpet, on the other hand, the infernal regions are shown spewing forth their diabolic hordes to hurt the allies of evil. The powers of darkness are contemptuously pictured as a plague of moral locusts—small, pigmy, without ability to "kill" men, but able only to "torment" them (Apoc., ix. 5) with temptations and the stinging thoughts of vain remorse and despair. Perhaps all moral and social (as distinguished from physical) evils and miseries are to be comprehended under this Trumpet. Like small insects that cannot be banished, the demons bite and torture "the men who have not the sign of God on their foreheads" (Apoc., ix. 4) with vain ambitions, goading them on, yet poisoning even their carnal pleasures with the prickings of conscience and doubt, thus driving them to despair, so that their victims shall "seek death and shall not find it" (Apoc., ix. 6). Perhaps also, this Trumpet is the counterpart of Christ's prediction: "Then shall many be scandalized, and shall betray one another, and shall hate one another. And many false prophets shall arise and shall seduce many" (Matt., xxiv. 10-11). From the moral, spiritual, demoniac plague of the fifth Trumpet the followers of the Lamb are apparently to remain immune, as its torment is confined to "only the men who have not the sign of God on their foreheads" (Apoc., ix. 4). Amidst all miseries of physical evils,

³ Perhaps Christ's word: "Unless those days had been shortened, no flesh would be saved; but, for the sake of the elect those days shall be shortened" (Matt., xxiv. 22), is a counterpart to this detail.

which they perforce share with the wicked, God's servants and soldiers, as distinguished from the devil's slaves, shall enjoy interior peace, right thinking, and tranquility of conscience. The devil has no direct power over them to afflict them with anguish in their inmost souls.

The sixth Trumpet, like the fifth, refers directly to mankind. But the plague here is not so much spiritual and moral, inflicted by the demons, as social, inflicted by men themselves upon one another. The Seer's vision here may possibly have been colored by an event at this time recent in history: the invasion of the barbarous cavalry of the Parthians into the ordered civilization of the Roman Empire.⁴ The sixth Trumpet also seems to correspond to the Red Horseman, and to indicate the wars, revolutions, and crimes of violence with which men shall afflict their fellows. As Christ had foretold: "Nation shall rise against nation, and kingdom against kingdom" (Matt., xxiv. 7): "When you shall hear of wars and seditions, be not terrified: these things must first come to pass: but the end is not yet presently" (Luke, xxi. 9). All civil and national disorders are perhaps comprehended under this Trumpet, which is also the second *Væ*.

The seventh Trumpet of the series is not sounded immediately in the Seer's account, the *βιβλαπλδιον* introduction as well as the Temple Measuring and Two Witness visions being intercalated. But the warning is uttered that "there shall be no delay" (Apoc., x. 6),⁵ and that "in the days of the voice of the seventh angel, when he shall begin to sound the Trumpet, the mystery of God (=the *οικονομία* of God's decrees for earth) shall be finished" (Apoc., x. 7). With the General Judgment, for which the seventh Trumpet stands (Apoc., xi. 15), unchanging eternity shall begin.

As for the intercalations (Apoc., xi. 1-13), the Measuring of the Temple, being restricted to the *Sanctum* only, indicates that, during the process of the previously enumerated plagues, the interior life of the Church shall continue uninterruptedly, even though

⁴ In 62 A. D., Volgesius, King of the Parthians, had vanquished the Roman forces at the Tigris, and for two centuries thereafter Asia Minor was groaning under the incubus of a threatening invasion from the Orient.

⁵ *Χρόνος* in this text is in all probability to be taken, not as metaphysical "time," but in its classical sense of "delay"—and the sentence in which it occurs is to be conjoined to the following verse.

its exterior shall be disturbed and defiled by the treading of the Gentiles. A considerable but varying tradition has understood the Two Witnesses as real individuals (Elias, Henoch, Moses, or Jeremias), who are to reappear on earth shortly before the General Judgment. But with equal if not greater probability they may be taken as also denoting collectivities—as is the case with their counterparts, the Beast and the False Prophet (or Land Beast). Thus, they would be symbolical concretizations of the Church's outward aspects as seen by the Gentiles or followers of the Dragon, namely, the preaching of the Gospel and its practice in the life of both clerics and laymen, or the administrative and intellectual manifestations of the Church. The persecution and death and resurrection of the Witnesses would then be cyclic, repeated from age to age, as the Church apparently destroyed would revive to flourish again, whilst their erstwhile violators would themselves come to naught. The term of the activity of the Two Witnesses, moreover, seems to coincide practically with that of the Reign of Christ—namely, over all history. Their defeat-periods shall be short as compared to those of their success.

THE FIRST OR SEA-BEAST

The vision of the Woman Bringing forth a Child (Apoc., xii.) introduces the *βιβλαρίδιον* or "Little Book," with a broad conspectus of the causes and the basic origin of the time-long and world-wide conflict between Order and Chaos, Authority and Rebellion, Good and Evil. The latter is personalized in the Dragon, "that serpent of old who is called the devil and satan, who seduceth the whole world. And he was cast (out of Heaven) unto the earth" (Apoc., xii. 9). And there, making a stand temporarily on the shifting sands of the sea of time, he "proceeds to make war with the others of the Woman's seed—who keep the commandments of God and hold the testimony of (=faith in) Jesus Christ" (Apoc., xii. 17-18).

For his warfare in the world the Dragon makes use of earthly instruments, as God Himself had previously taken on human flesh to oppose and conquer him. The Dragon (whose fall was caused by his desiring to be "like to God" of his own power) becomes indeed the "Ape of God." As God had arrayed against him the

"Lamb Slain"—His incarnation in Christ, whom He had solemnly enthroned to receive the homage of all creation and had entrusted with the Book of World Destinies (Apoc., iv and v)—so now the Dragon evokes out of the chaotic sea of temporal power and opportunism a hideous Beast, also "wounded unto death," to which he gives "his own strength and throne and great power" (Apoc., xiii. 2, Greek). There follows a veritable parody on the enthronization of the Lamb. As all creation gave divine honor to the Lamb, Christ, at His enthronization in Heaven, so now "all the earth was in admiration after the Beast. And they adored the Dragon which gave power to the Beast. And they adored the Beast, saying: 'Who is like to the Beast?' [compare the *Quis ut Deus?* of Michael, the Dragon's vanquisher] and 'Who shall be able to fight against him?'" (Apoc., xiii. 4). Indeed, as Christ rode forth as the White Horseman, "having conquered and still to conquer" (Apoc., vi. 3), so now it is given by the Dragon to the antichristian Beast "to make war upon the sanctified and to overcome them" (physically, Apoc., xiii. 7) and "to kill them" (Apoc., xi. 7). As the followers of the Lamb are marked upon their foreheads (Apoc., vii. 3; xiv. 1), so also the antichristian Beast "shall make all . . . to have a character in their right hands or on their foreheads" (Apoc., xiii. 16). As from the mouth of the White Horseman there "proceedeth a sharp two-edged sword" (Apoc., xix. 15) of keen, clean reasoning and effective evangelization, so to the Beast there is given "a mouth speaking great things, and blasphemies" (Apoc., xiii. 5-6). To the enthroned Lamb "benediction and honor and glory and power" are given "for ever and ever" (Apoc., v. 13); but to the Beast power is given by the Dragon to act only for "two and forty months," or for the comparatively brief duration of the present world. Thus, the two great groupings of Good and Evil respectively are juxtaposed in antithesis—the one on the standpoint of the sands of the sea (=changing time) and the other on "Mount Sion" (=stable eternity), though each confronts the other on earth.

Now, as has already been remarked, in the "Little Book" and with the Vials especially, St. John's message is expressed in symbolic terms of the near future. From the ideal, time-long and world-wide perspective of the Seals and Trumpets the Seer turns to

focus his vision more particularly upon the immediate and proximate circumstances and eventualities of the Church, its vicissitudes in the second and third centuries, which would be realized in the experience of that generation of his Asia Minor congregations. As previously the whole length of history was envisaged, so now a cross-section thereof is given, taken from the events of the decadent Roman Empire, especially in its dealings with the Church during the second and third centuries, at the opening of which period St. John and his readers stood. The world-history of this period, then, furnishes the key to the interpretation of the "Little Book."

Although local-temporal in its symbolic terminology, nevertheless the message of the "Little Book" has also a time-long and world-wide value. For, "history repeats itself" in accidentally changed but substantially identical vicissitudes. The symbolic account of the conflict between the decadent Roman Empire and the Church is but one, or the first, of an indefinite number of succeeding cycles in which relatively the same encounter with the same eventualities will take place. Although the first Beast (which represents the Roman imperial power) will be vanquished and slain, nevertheless his "wound unto death" will be "healed" (Apoc., xiii. 2), and other Beasts, more or less varied replicas of the first, will appear each in turn similarly to make war upon the Lamb and His followers during "two and forty months" ($42=6 \times 7$), the totality of the operation period of imperfection ($6=7-1$).

Thus, the first antichristian Beast is primarily representative of the Roman imperial power in its relationship to the Church during the era of persecutions. Under Augustus the Empire had reached the apogee of earthly glory. Particularly in the Asiatic provinces the Emperor was acclaimed as "Saviour, Son of God, God, Savior of the world." In the second century this developed into a regular imperial cult with priests and altars and feast-days. And about this time, too, the worship of the deified Emperor, in Asia Minor at least, was made a test. Christians were asked, as Pliny the proconsul of Bythnia reports to his master, the Emperor Trajan, that "*imagini Tuæ, quam propter hoc iusseram cum simulacris numinum adferri, thure ac vino supplicarent*" (*Ep. xcvi*). Under Decius and Diocletian the cult of the Emperor became the official

religious system of the Empire. Subjection to the Emperor as civil head of the State and worship of him as a god were practically fused, so that a Christian refusing to sacrifice to the Emperor became suspect of disloyalty to the Empire, and was adjudged guilty of *lèse-majesté*, punishable by death and confiscation of his possessions. Through such tests the ordinary routine of life and business became almost impossible for Christians, so that indeed "no man might buy or sell but he that hath the character of the Beast" (Apoc., xiii. 8). This may be a reference to the *libelli*, "permits" or "certificates of patriotism," which were later issued to apostatizing Christians (the *libellati*) by the imperial authorities. Small wonder that Christians, harassed and hounded in every manner, became a *lucifuga gens* (as they were reproached), and hid in the catacombs!

Whilst the apocalyptic Seer's words in this section had a special and direct value of prophetic warning and consolation for the Asia Minor readers of his time, yet the observant student will note immediately that similar conditions and events may be verified in every succeeding cycle of history. Time and again has the cult of the State been set up as supreme: the oldest and tritest of the calumnies hurled at the followers of the Lamb, is that they are unpatriotic. Civil society or the State is, after the Church, the most necessary, largest, and most powerful grouping or organization of mankind. Therefore, the Dragon has again and again seized upon it to turn it into an antichristian Beast to be fanatically worshiped as the be-all and end-all of human existence. Hence, in the apocalyptic Seer's vision the State is represented and prophesied as the foremost and commonest opponent of the Lamb and His Church.⁶ Through the wily scheming of the Ancient Enemy, Christians will continually be jockeyed into a position where they will perforce have to choose between serving God or serving a State that diabolically identifies itself with

⁶ It is not implied here that the State is of its nature necessarily opposed to the Church. Many a time in history has the State been an excellent collaborator with the Church, to the advantage of both organizations. Indeed, the truly Christian State may be figured as one of the Two Witnesses (Apoc., xi. 3-4), since the "two olive trees and the two candlesticks that stand before the Lord of earth" refer directly to Jesus the High-priest and Zorobabel the "head of the captives," each respectively the religious and the civil head of the restored Jews, for whose welfare they sincerely and successfully coöperated (Zach., iv. 2-14).

God.⁷ Thus, already ages ago were the followers of the Lamb-King forewarned, under the type of the decadent Roman Empire, that State-worship would ever be the first means employed by the Dragon to cripple and destroy, if possible, the worship of God.

THE FALSE PROPHET, OR SECOND BEAST

Cheek by jowl with the first antichristian Beast this page of the Apocalypse draws also the picture of another: the Beast from the Land, which has "two horns, like a Lamb—but speaks as a Dragon" (Apoc., xiii. 12), and "carries out the power of the former Beast in its sight, causing the earth and them that dwell therein to adore the First Beast" (Apoc., xiii. 11-16). As farther on the Seer identifies this second or Land-Beast with the False Prophet (Apoc., xvi. 13; xix. 20; xx. 10), for the sake of avoiding confusion it shall be here immediately designated as "the False Prophet," the reference being unmistakably to Christ's warning: "Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves" (Matt., vii. 15).

As the first or Sea-Beast is the symbolization of political force or State-cult in opposition to the Kingdom of God, so the False Prophet or Land-Beast is fittingly representative of a power of the religious or intellectual order—false theology and false philosophy or heresy and pseudo-science (note the "two horn's")—opposing the Church. The immediate prophetic reference here is most probably to the new religio-philosophic system which, arising upon the ruins of crass paganism in the third century, was, with the reasonings of new philosophies and religious cults as well as with the trickery and magic of secret societies and "mysteries," to canonize, rationally dogmatize, and approve of the cult of the Emperors.

The first Beast was pictured as arising from the sea (Apoc.,

⁷ Is it necessary to give specific exemplifications for the present time and the American country? In proportion as the United States has intensified federalization, there have arisen clouds—as yet only "like a man's hand," it is true—threatening the growth and life of the Church. The chauvinistic artificial stimulation of "patriotism" in recent years has too often assumed an attitude of challenge to the Church. An organization frankly styling itself an "Invisible Empire" claims a monopoly of "100% Americanism"—and has as its outstanding characteristic antagonism to the Church. Patriotic observances are gradually being made to take on the appearance of and to replace religious functions. In Russia and Mexico the same symptoms are being manifested in a more advanced and clearer degree of development, making unmistakable the realization of the Apocalypse's predictions.

xiii. 1), because State-worship makes no claim to metaphysical or unchanging principles, being based upon ever-fluctuating opportunism and the expediency of the here-and-now. False thought, on the other hand, whether religious, philosophic or scientific, makes a great claim of being based upon stable, fixed, rational, even eternal principles, and energetically disclaims mere force and the plea that "might is right." It is indeed a "false prophet," claiming to speak in the name of God but in reality pronouncing its own imaginations. Indeed, when the False Prophet or Land-Beast speaks, he speaks "as a Dragon," for, when examined and analyzed, his messages show that he is an antichrist. For, he "dissolveth Jesus," that is to say, denies Christ's divinity or makes Him self-contradictory.

An outstanding characteristic of the False Prophet is his function of thurifer and auxiliary to the first Beast, or State-worship. Most stable heresies have degenerated quickly into State churches, supporting the civil rulers in their nefarious plans against Christ's Kingdom, often having their heads identical with those of the States, backing up the execution of the dictum: *cuius regio eius et religio*. Similarly, pseudo-science strongly emphasizes its utility to the State; it is an auxiliary to State-worship by justifying the ingerence of the State into the rights of man on the plea of scientific betterment of his lot. False philosophy often definitely apotheosizes the State, by representing it as the *summum bonum*, and only allowing the citizens existence for the sake of the State. It too gives "life to the image of the Beast" by becoming its mouth-piece. False science, whilst ridiculing the miracles of Christ, sets forth the prodigies of material discoveries and inventions—even to "making fire come down from heaven"⁸—as "signs" wrought by the Beast, and uses them as titles to justify its claim to be followed in all its teachings, even in the realm of religion. And then in its pronunciamientos put forth as purely philosophic or scientific conclusions, apparently as abstract as mathematics, with an air of haughty indifference to and superiority over all "religionists," it aims covertly to undermine the true dignity of man, to obscure his real origin and the purpose of his life.

⁸ One cannot help thinking here of the modern marvels of electricity, which in cheap popularizations are often quoted to sneer at or deny the achievements of Christianity.

The opposing forces having thus been confronted in antithesis—the Dragon with the Beast and False Prophet against the Lamb with the Two Witnesses—the Seer proceeds in the Seven Vials to give the effect of the Seal factors and Trumpet executions for the cycle of the late Roman Empire—a type for future cycles also.

FUNDAMENTALS OF CHURCH-BUILDING

BY EDWARD J. WEBER, A.I.A.A.

XIII. Other Church Furnishings

THE PULPIT

In very ancient times the priest preached from the altar steps, and later the *ambo* was used for preaching. The pulpit is an appointment comparatively modern, and by some its introduction is considered contemporaneous with Sts. Francis and Dominic (cfr. THE HOMILETIC AND PASTORAL REVIEW, August, 1927, pp. 1186 sqq.).

Pulpits of the early Friars' time were usually set well out into the nave, but this position becomes awkward today, for we use almost exclusively fixed pews for the worshippers who face the altar, whereas in remote times the faithful usually stood, and could at will turn towards the preacher wherever he might be placed. However, in our large churches it sometimes becomes necessary to place the pulpit on the second or third column of the nave, or on the North-west corner of the crossing. When this is done, those in the front pews cannot face the speaker unless the pews are equipped with reversible backs. The awkwardness coincident with two sections of the congregation facing one another, and with the Easternmost section having their backs turned towards the altar, results when the reversible pews are used.

The pulpits of pre-Reformation days were usually hexagonal in plan, but octagonal shapes were also to be found. Some pulpits were exceedingly narrow; in fact, the oldest known wooden pulpit in England, dating from the middle of the fourteenth century and still in use today at Mellor in Derbyshire, measures only thirty-two inches across. It is now customary to make them a little more generous in diameter, and it is well not to have them less than thirty-eight inches inside.

Care must be exercised to avoid any dangerous arrangement of steps at the entrance to the pulpit, particularly at the top where the step should be a few inches outside of the interior line of the pulpit lest the priest fall in case he should step backwards.

Pulpits must be placed on the Gospel side except in cathedrals, where they are placed on the opposite side of the church. In a large church it is well before deciding the exact position for the pulpit to experiment with a temporary make-shift pulpit or box of wood or some other light material in order to find the exact spot and height from which the preaching can be best heard. The pulpit should, for acoustical reasons, be against a wall or pier.

A great many of the beautiful pulpits in Spain are made of metal, that country being the land *par excellence* of metal craftsmen.

The edge of the parapet around the pulpit should be level, and at least four to six inches wide; this affords a rest for the books.

When a sounding board is found necessary, it should for æsthetic reasons be horizontal, and the architect should be employed to make a design for it in harmony with the pulpit and the rest of the church.

Inscriptions carved around the pulpit are indeed appropriate, and afford fine decorative motives. The words of St. Paul from the First Epistle to the Corinthians (xiv. 8): "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" or the following verse from the same Epistle (xiii. 1): "If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal," and other such inscriptions are very fitting.

THE CONFESSIONAL

Strictly speaking, the confessional consists only of that portion in which the priest sits to listen to confessions. In its primitive form, the confessional consisted of nothing more than a seat for the confessor, a kneeling desk for the penitent placed at right angles to the seat, and, separating the two, a high screen. The latter was pierced by numerous holes at a point near the ear of the confessor who was administering the Sacrament of Penance. Later it became customary to dignify the confessional by placing a canopy or protection over the head of the priest, and by adding another kneeling desk and screen on the opposite side of the priest's chair. With this innovation it became necessary to install sliding shutters across the holes or gratings to prevent distraction and the conveyance of the whispered confession to the oppo-

site booth. Not a great period elapsed before the designers had the kneeling desks surrounded by partitions and roofed over like the confessor's booth; in such form they are now almost invariably built. In the Basilica of S. Antonio, Padua, there is a finely designed fourteenth-century confessional of the early type.

The confessional is, in general, lightly constructed of wood. If only one penitent's compartment is desired, it should (if the confessional is designed for the aisle wall) be towards the entrance of the church so that penitents will not be required to turn their backs to the altar when entering the confessional. But while confessionals with only one penitent's booth are the less expensive, it is obvious that those with two booths make it possible for the priest to accommodate more penitents at a given time, and furthermore he is not so greatly fatigued as when he is forced to lean constantly to only one side.

Confessionals can be recessed into thick walls, in which case it is possible to have them designed with the minimum of wood-work, for the openings into the booths can then be separated by piers of masonry. Confessionals can be projected into the church if they are not too bulky, or, if properly handled, they can be built to project outside the building. The partitions between the booths should be made in such a way that they become sound-proof.

The booths are occasionally arranged so that the priest enters his booth from a clergy ambulatory at the back of the confessionals. A series of confessionals can be accommodated in this way by one ambulatory. With this scheme a triple-booth confessional need have but two openings showing in the church aisle in place of three. A comfortable seat shaped to the form and with a sloping back should be installed in the priest's booth, together with a comfortable arm rest at each side on a line with the bottom of the small gratings through which the penitent talks. There should be in the priest's booth an electric light high up on the left, and an electric stove, or a small radiator, or both, to be used for heating purposes in cold weather.

In the penitent's booth a wide kneeler, 5½ inches high, and a comfortable arm rest are required. The metal or wood grating

must be placed near to the priest's ear, and it must have a sliding door over it, if there is more than one penitent's booth.

The doorways to the booths can be filled with gratings, or curtains of appropriate stuffs can be used. When curtains are used, the priest's compartment generally has a half or Dutch door.

THE HOLY OIL CASE

The holy oil case is placed in the sanctuary wall to the Gospel side of the altar. It is sometimes called a Chrismatory, from the Holy Chrism or *Sanctum Chrisma* which it contains. Besides the Holy Chrism, two other oils—*Oleum Sanctum* and *Oleum Infirmorum*—are preserved in it. The holy oil case need not be large, but a plea for something a little more ornate and in keeping with its sacred function is timely. There is a beautiful ancient holy oil case of marble in the Church of S. Francesco at Viterbo, Italy, the door of which is flanked by twisted columns inlaid with exquisite mosaic, and a pediment is carried over the carved capitals of the columns containing the words: S. OLEUM INFIRMORUM.

Some English pre-Reformation Chrismatories were silver and gilt within and without, and enameled figures, pinnacles and buttresses completed the decorations.

The holy oil case must have shelves, and a door supplied with lock and key, while on the door must be the words: OLEA SACRA.

THE COMMUNION RAIL

The cloth for the use of the communicants is to hang on the inside of the rail, although this cloth is now generally superseded by a pall carried by the altar-boy or passed from communicant to communicant. Communion rails in a great many churches are entirely too long, and spoil all artistic effect. It is customary today to see great crowds of people receiving Communion, but even so I do not know of the necessity for ever having more than a reasonable length of railing. In a communion railing 30 feet long there is ample room for everybody, for as soon as one person receives, he departs and thus allows room for the next one. The custom of having one or more steps besides the kneeler for the communicants should be discouraged, for it is unseemly and undignified to climb up a flight of two or three steps to the communion rail,

and it is a source of danger for elderly people because of the tendency to stumble and fall.

If the communion rail is carried across the sanctuary to the piers or columns that occur between the transept and sanctuary (or between the side altar and sanctuary), it can be continued across the front of the transept or side altar (as the case may be), thereby gaining extra length.

In a church with a communion rail of very great length, the priests (if two are distributing Communion) must walk many yards after each one has finished his half of the line, before he can again distribute. This causes an unnecessary delay for both clergy and faithful.

The communion rail in one of the largest cathedrals of this country is about 100 feet long, which instead of being an advantage for the priest, is a decided disadvantage, for there might be two communicants, one at each end, which means he walks 100 feet without necessity. The height of the communion rail should be 2 feet 4 inches, measured from the communicants' kneeling step. If the parish can meet the expense, it is well to have leather cushions at the communion rail for communicants; they may be red, green, or purple. The gates in the communion rail should open in towards the sanctuary.

THE HOLY ROOD

To make a more pronounced demarcation between the nave and choir of churches, there was usually to be found in the days of the ages of faith a holy rood or cross suspended on chains from the ceiling, or supported on a beam called the rood beam. Often, however, the rood was placed on a gallery or loft over the chancel screen, called a rood loft or jubé (cfr. *THE HOMILETIC AND PASTORAL REVIEW*, August, 1927, p. 1192). On the earlier roods no figure of the Crucified was to be found. In later times, the crucifix became customary, and it was then flanked by carved figures of Our Lady and St. John. The cross was usually very rich and foliated, containing at its extremities the symbols of the Four Evangelists; St. Andrew to our Lord's right, St. John at the top, St. Mark at His left, and St. Luke at the foot, is the correct way of placing the symbols. On the back of the

cross was often painted at the extremities the four great Doctors of the Church, and an image of Our Lady was in the center. The Holy Rood, an appointment (if placed in the hands of an artist) very decorative and exquisitely beautiful, should excite great devotion in the faithful. From the ceiling of the New Westminster Cathedral, London, there hangs a Rood of great artistic worth, which measures 30 feet in length. The Holy Rood should certainly be restored to its rightful place in the decoration of our churches of today.

THE CRESCENCE

A table about 20 inches by 40 inches is proper for a credence—except for episcopal ceremonies, when a larger table should be used. Wood, marble, metal, or any other suitable material can be utilized. Three feet is a satisfactory height. The credence should be placed on the South end of the altar, near the wall or against it. Suggestions given in this paper for the decoration of other pieces of furniture used in the church might well be applied to the credence.

THE SEDILIA

The *sedilia* can be replaced by a low wooden bench with a back (*i.e.*, a *scamnum*). It stands on the Epistle side of the sanctuary, and there must be ample room on it for the three sacred ministers, as separate chairs are not permitted.

STATIONS OF THE WAY OF THE CROSS

It is well to bear in mind that the little wooden crosses which one beholds over the scenes representing the Passion of Christ are actually the stations themselves. In the Holy Land where the devotion of the Stations of the Cross was inaugurated, wooden crosses were set up to mark the spots where Jesus fell, where He met His afflicted Mother, and so on. The stations of the cross in our churches are copied from the stations in the Holy Land. The wooden cross is all that is essential. The pictures are not required.

It is well in designing a church to take early precautions in the development of the plans to have proper places for the orderly

placing of the stations, whether accompanied by pictures or sculptures, or not. The fourteen representations of the different stages of Our Lord's journey to Calvary and crucifixion, and their frames and appurtenances, should all be in harmony with the remainder of the church and its furniture. The architect should be employed to design or take charge of the designing of this very important part of the necessary appointments in the House of God.

LAW OF THE CODE

By STANISLAUS WOYWOD, O.F.M., LL.B.

Sacred Preaching

The local Ordinary alone has the right to authorize the secular clergy as well as the non-exempt religious to preach within the territory of his jurisdiction (Canon 1337).

Since the authority to preach is part of ecclesiastical jurisdiction (cfr. Canon 1327), it is evident that those persons only have the right to preach to the people who have jurisdiction over them. The local Ordinary has ecclesiastical jurisdiction over all non-exempt baptized persons residing in the territory of his jurisdiction. The only persons not subject to his jurisdiction are the exempt religious communities which the Supreme Head of the Church has withdrawn from the jurisdiction of the local Ordinaries. The prelates of the exempt religious have authority to appoint preachers for the religious communities over which they have jurisdiction, but they have no authority to appoint priests of their own community to preach to the people subject to the local Ordinary; the regular prelate can only recommend them to the local Ordinary, requesting that he grant them the right to preach.

LOCAL ORDINARIES AND EXEMPT RELIGIOUS SUPERIORS

If sermons are to be preached only to exempt religious and secular members of the religious household (cfr. Canon 514, § 1), the religious Superior of a clerical exempt community grants the faculty of preaching. What Superiors have the authority to grant the faculty, must be learned from the constitutions of the respective religious organization. That Superior can give the faculty of preaching to his subjects, not only to priests of his own community, but also to secular priests and to those of another religious organization, provided they have been declared qualified by their own Ordinary or by their own religious Superior.

If sermons are to be preached to others, even to nuns subject to regulars, the faculty of preaching may be given only by the local Ordinary of the place where the preaching is to be done, so that

neither secular priests nor exempt religious priests may preach without authority from the local Ordinary. The priest who wishes to preach to nuns who are under the jurisdiction of a Religious Superior, needs moreover the permission of that Superior.

The faculty of preaching to members of an exempt laical organization of religious is given by the local Ordinary, but the preacher cannot make use of the faculty without the assent of the Religious Superior of that organization (Canon 1338).

The Code treats the faculty of preaching in about the same manner as the jurisdiction for the hearing of confessions—*i.e.*, as a real act of jurisdiction. Just as Canon 876 reserves the granting of jurisdiction for the hearing of confessions of all religious communities of women to the local Ordinary, so does Canon 1338 reserve the faculty of preaching to them to the local Ordinary. Though some Sisterhoods are not under the jurisdiction of the local Ordinary but under that of the Superiors of religious Orders of men, the faculties both for confession and for preaching are reserved to the local Ordinary, although the permission of the Religious Superior who has jurisdiction over the nuns is required for the licit exercise of the faculties obtained from the local Ordinary. There are also laical religious organizations of men who have the privilege of exemption—*i.e.*, some of the ancient religious brotherhoods. Since the Church does not grant ecclesiastical jurisdiction to Superiors of lay brotherhoods, these Superiors have no authority to appoint confessors and preachers to the brothers' communities; but Canon 875, § 2, states that the Superior of an exempt brotherhood shall propose to the local Ordinary the priest who is to act as confessor, and Canon 1338 rules that the priest who has obtained faculty from the local Ordinary to preach before a community of laical exempt religious, may not make use of the faculty unless he has first obtained the assent of the Superior of such a community.

APPROVAL FOR PREACHING OF PRIESTS OF RELIGIOUS COMMUNITIES

The local Ordinaries should not without grave reason refuse to grant the faculty of preaching to those religious who are presented by their Superior, nor recall the faculty which they granted, especially when there is question of depriving all priests of a religious

house of the faculty of preaching. The rules of the following Canon 1340 are, however, to be observed. Religious priests who have been approved for preaching by the local Ordinary are not allowed to make use of that faculty without the permission of their own Religious Superior (Canon 1339).

The Church desires that the local Ordinary employ the religious priests of his diocese in the sacred ministry of preaching. Consequently, when a Religious Superior requests the local Ordinary to grant the faculty of preaching to his priests, the Ordinary should not refuse the request unless he has a serious reason why he does not wish to give this faculty to some priest presented by such Superior. The Code does not oblige the Ordinary to inform the Superior of the reason why he refuses to give the faculty of preaching to a religious priest. If the Superior believes that the faculty is unjustly refused, and the Ordinary does not inform him of the reason for the refusal so that he has no means of ascertaining the cause for the Ordinary's action, the Superior may refer the matter to the Sacred Congregation of Religious.

Once the local Ordinary has approved priests of religious communities for preaching in his diocese, which approval the Code supposes to be granted permanently (*i.e.*, without time limit), he should not revoke the faculty without serious reason. Still less should he recall the faculty of preaching from all priests of a religious house without a grave reason. Though the Code does not state so, the reason for the recall of the faculty of preaching from all priests of a community at one and the same time (or perhaps at short intervals which morally speaking would be considered done at the same time) must be such as makes each priest individually an unfit minister of the Word of God, or at least through membership in the community brings disgrace on each member (*e.g.*, the grave misconduct of the community as a body). For, unless the priests individually were disqualified as fit ministers of the word of God, they would be denied the faculty which is generally given to priests in good standing because of the unfitness of others, which is not fair to priests who have in no way deserved this humiliation.

Finally, the last clause of Canon 1339 forbids religious priests to exercise the faculty of preaching without the permission of their Superiors. As a rule, the Superior himself presents the priests to

the local Ordinary, and requests that the faculty of preaching be granted to them. This evidently presupposes that the Superior gives his permission for the use of the faculty which he himself asks for them. If the religious priest obtains the faculty without the knowledge of his Superior, he must for the licit exercise of it have the permission of this Superior.

MANNER OF GRANTING FACULTY OF PREACHING

The local Ordinary and the Religious Superior are forbidden under grave obligation of conscience to give the faculty or permission to preach to anyone unless they are certain of his good moral character and his sufficient knowledge, which should be ascertained by examination, as demanded by Canon 877, § 1.

If, after the concession of the faculty or permission, they find that the preacher lacks the necessary qualifications, they must recall the faculty; when doubt arises about the necessary knowledge, the Ordinary and Superior should investigate and even demand, if necessary, a new examination. If the faculty or permission for preaching is revoked, one may have recourse to the higher Superior, but such recourse does not suspend the revocation of the local Ordinary or the Religious Superior (Canon 1340).

It is evident that the local Ordinary and the Religious Superior have a very serious obligation to make sure that the priest whom they permit the exercise of the ministry of the Word of God has both the necessary knowledge and a good moral character, for the lack of knowledge may lead the preacher into serious errors in his teaching, and the lack of a truly Christian life in the preacher makes a mockery of his teaching of the following of Christ. Apostasy from the faith, either open or concealed, must necessarily result from a continued sinful life and a hypocritical preaching of the sacred truths of our holy Faith. Since the local Ordinary and the Religious Superior usually are not in sufficient contact with the daily life of the priest who is to be approved for preaching so as to know his character, it is a grave obligation of those on whose information the Ordinary and the Superior must rely to be truthful in their statements.

The necessary knowledge is, as a rule, to be ascertained by examination, but Canon 877, § 1, states that the local Ordinary and

the Religious Superior may dispense with it, if they know from other sources that the priest is well versed in theology. In reference to the examination of priests of religious Orders and Congregations, the local Ordinary may always demand the examination before the examiners of his diocese, but the Code does not forbid him to extend to the religious organization the courtesy of accepting the judgment of the examiners of the religious community.

If, after his approval for preaching, a priest either misbehaves so as to make his preaching a mockery, or if, while he does not lead an entirely unpriestly life, he becomes guilty of some scandalous sin, the local Ordinary and the Religious Superior are obliged to recall the faculty or permission to preach until he has regained his good reputation. If the local Ordinary or the Religious Superior has reason to doubt the necessary knowledge of the preacher because of reliable testimony about the false or dangerous teaching of a priest, they may not ignore the matter, but are in duty bound to investigate further and, if they judge it necessary, submit him to a new examination.

If the local Ordinary or the Religious Superior deprive a priest of the faculty or permission to preach, either because of his bad conduct or his lack of necessary knowledge, the priest who believes himself unjustly deprived of the faculty may, if he is a secular priest, have recourse to the Sacred Congregation of the Council; if he is a religious priest and his Superior withdrew the permission, he may have recourse to the immediately higher Religious Superior. In reference to depriving a religious priest of the faculty of preaching, if there is a conflict of opinion between the local Ordinary and the Major Superior of the religious organization to which the priest belongs, the authority of the local Ordinary must be respected, and his prohibition must be obeyed. If the conflict is not settled amicably, the Religious Superior may have recourse to the Sacred Congregation of Religious. In any case, the deprivation of the faculty of preaching is not suspended, but continues in force until the authority appealed to in the dispute has declared that the recall of the faculty was not justified.

MANNER OF OBTAINING FACULTY OF PREACHING FOR PRIESTS FROM OTHER DIOCESES

Priests of another diocese, both seculars and religious, shall not

be invited to preach unless permission has first been obtained from the Ordinary of the place where the sermon is to be given. The Ordinary shall not give the permission until he has received from their own Ordinary satisfactory testimonials concerning the knowledge, piety and character of the preachers, unless he knows of their fitness from other sources. Those who have to issue the testimonials are under grave obligation of conscience to give a truthful reply to the local Ordinary.

When there is question of inviting a priest of another diocese to preach in a parish church or another church subject to the pastor, the pastor must apply in good time to the local Ordinary for permission; in a church exempt from the jurisdiction of the pastor, the rector of the church must apply. If there is question of a capitular church, the first dignitary of the Chapter with the consent of the Chapter shall apply; if the church is owned by a confraternity, the director or chaplain shall apply.

If a parish church is at the same time a capitular church, or one in which a confraternity is erected, that priest shall apply for the permission who by right performs the sacred functions in those churches (Canon 1341).

Every secular priest belongs to some diocese or ecclesiastical district, and the local Ordinary of that district is his proper Ordinary. The non-exempt religious priests have as their proper Ordinary the local Ordinary of the diocese or district where the religious house is located to which the priest is appointed. The exempt religious priests have their own Major Superior as their proper Ordinary, but, in reference to the faculty of preaching (unless it is preaching to an exempt religious community of men only), the priests are priests of the diocese where the house to which they are assigned is located; as to other dioceses, they are outsiders. The Code wants the pastor, rector, etc., to apply to his bishop for permission for priests of another diocese to preach in their churches.

The literal application of Canon 1341 is not always possible, because the pastor who needs a priest for Saturday and Sunday work, often does not know very long ahead of time when he will need the priest. Usually the only ones available in the United States are the religious priests, and the Superior cannot always send a man who is stationed in that diocese; frequently, indeed, the Superior

cannot tell until shortly before Saturday who the priest will be whom he can send. Even when a pastor requests the Religious Superior to send him two, three, or more missionaries at a certain time, the Superior frequently cannot foretell the individual men whom he will send. Consequently, in many cases nothing else can be done than trust to the pastor to get men in good standing and recommended by their own bishop (in case of seculars) or by the Religious Superior (in case of priests of religious communities). As soon as the pastor knows who is coming to assist him or to give a mission, novena, etc., he will request his local Ordinary to grant them the faculties of the diocese. In many cases, nothing more can be done without seriously hampering the care of souls, which undoubtedly is not intended by the Code. If circumstances make it practically impossible to follow the Code to the letter, it suffices to do everything possible to obey the purpose and spirit of the Code.

Who shall apply to the bishop for permission to preach, when there is question of inviting extra-diocesan priests to preach in the chapels of convents and other institutes in charge of the various Sisterhoods? The Code is not very explicit on this point, but in an Instruction of the Sacred Consistorial Congregation of June 28, 1917, in which more detailed rules on preaching and preachers are given than in the Code, it is stated that the priest in charge of the chapel or church of Sisterhoods and other laical religious communities should apply for permission. The Sisters should, therefore, inform the chaplain what priest they wish to call for a retreat or for preaching at some function, and request him to write to the local Ordinary for permission for this priest to preach, if he does not belong to the diocese. It is not the chaplain's affair to choose the priest who is to preach, for it is primarily an affair of the religious community, and the community engages him and pays for his services.

If a parish church is at the same time the church of a Cathedral or Collegiate Chapter (in the United States we have no such Chapters) or the seat of a confraternity, certain functions are reserved to the pastor, and others to the Chapter or to the confraternity. If the preaching is to be done at functions reserved to the pastor, he arranges with the bishop for the priest who is to preach; if it

is a function of the Chapter or the confraternity, the head of the Chapter or the director of the confraternity arranges for the priest who is to preach. If a parish church is at the same time a church for a religious community residing there, the priest of the community who has charge of the parish arranges for preachers who are to speak at parochial functions and other services generally conducted in parish churches; the Religious Superior arranges for functions and services generally conducted in churches of religious, even though they are not parish churches. As it is impossible to give an absolute rule of distinction between the services which the pastor is entitled to conduct and those which the religious community is entitled to perform in the same church, good-will and mutual coöperation between the religious pastor and the Superior of the community are necessary to avoid disputes.

PERSONS WHO MAY BE AUTHORIZED BY THE LOCAL ORDINARY
TO PREACH

The faculty of preaching shall be granted only to priests and deacons, and not to other clerics, unless there is a reasonable cause (which is at the discretion of the Ordinary), and for individual cases only. All lay persons, even religious, are forbidden to preach in churches (Canon 1342).

According to the Rite of Ordination contained in the Roman Pontifical, it is part of the office of priests and deacons to preach. To these the local Ordinaries may, therefore, grant the faculty of preaching in his territory. Other clerics (*i.e.*, those who have received the clerical tonsure, or minor orders, or subdeaconship) may be permitted by the local Ordinary to preach occasionally. The local Ordinaries have no authority to permit lay persons and religious who have not received the clerical tonsure or any clerical orders to preach in churches or in public oratories (cfr. Canon 1191).

There is no clear-cut distinction between a sermon and a catechetical instruction. Preaching may be done in church or in any other place where people are assembled for that purpose. It has sometimes been said that one does not need faculty from the local Ordinary to read the Gospel on Sunday at Mass and give an instruction on some point of Christian doctrine, because that is not

preaching properly so called, especially if it should be an instruction at the Children's Mass. That idea is evidently erroneous, for nobody has the right to appear as a teacher of religion in a public religious service, whether at Mass or on any other occasion, without due authorization from the Church. The pastor is permitted to employ the help of lay teachers for the religious instruction of the children in school or in church at the so-called Sunday School (cfr. Canon 1333); but that is entirely different from speaking to the children at the Children's Mass, for it is apart from public religious worship.

The rule expressed in Canon 1342 that only priests and deacons shall be given the faculty of preaching, is very ancient in the Church. In the Decrees of the Sacred Congregation of the Council it is related that a certain cleric (not yet a deacon), a licentiate in philosophy and theology, desired to preach the Lenten sermons in a certain place; on the refusal of the bishop to allow him, he applied to the Sacred Congregation for permission, but was told that it was useless to apply for that permission (December 14, 1696). In the *Decretum Gratiani* (cap. 19, C. XVI, q. 1) we read: "It is ordained that, besides the priests of the Lord, nobody dare preach, be he monk or layman no matter how renowned for knowledge." In another Decree of the Decretals of Pope Gregory IX we read that the Pope says he has heard of something new, namely, that abbesses presume to read the Gospel publicly and preach. And he continues by saying that this is unheard of and absurd, and orders the bishop to stop absolutely that abuse (cap. 10 *De pœnitentiis et remissionibus*, tit. 38, lib. V).

In the training of the young religious in Brotherhoods and Sisterhoods, there has to be also religious instruction, and it is thus proper that the Superior or Superioress address some spiritual exhortation to the community. All this, however, is of a private character and not public preaching; it is part of the so-called domestic government which looks after the temporal and spiritual welfare of the members of the household.

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THE RITES AND CEREMONIES OF THE SACRAMENTS

BY THE BENEDICTINE MONKS OF BUCKFAST ABBEY

I. Introduction

The sprinkling of the faithful with holy water before the principal Sunday Mass is a very old and impressive ceremony. Whilst the priest walks down the nave of the church, the choir sings the verse: "Thou shalt sprinkle me with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow" (Ps. iv. 9). But during the whole of Paschal Time this Antiphon is replaced by another chant the text of which Holy Church has drawn from the forty-seventh chapter of the Prophecy of Ezechiel.

In a sublime and highly symbolical vision the Prophet was shown a stream of water issuing "from under the threshold of the house of God," and he saw the waters came down "to the right side of the temple . . . and every living creature that creepeth whithersoever the torrent shall come, shall live, and there shall be fishes in abundance after these waters shall come thither: and they shall be healed, and all things shall live to which the torrent shall come" (Ezech., xlvii. 1, 9).

Here we find ourselves boldly transported into a world of symbols. It is, however, our good fortune to have these signs interpreted for us by Holy Church and the accredited commentators of the Sacred Volume. The temple or house of God, here described by the seer, is the Sacred Humanity of our Lord, in whom "dwelleth all the fulness of the Godhead corporeally," and, inasmuch as He is the Second Adam, the spiritual Head of the human race, "of His fulness we all have received" (Col., ii. 9; John, i. 16).

The mighty stream of grace and sanctification of which Christ is the fountain-head, flows down from the heights of Calvary to water the pathless, waterless waste of this world. In its course, it reaches to the furthestmost boundaries, bringing life and refreshment to all that dwell upon the face of the earth. Even so when, in the beginning, "the Lord God had not as yet rained upon the earth, a spring rose out of the earth, watering all the surface of the earth" (Gen., ii. 5, 6).

The course of the blessed stream divides itself into seven channels or rivulets, each alike carrying grace into the souls of men, yet each being charged with a peculiar and individual consecration, for it were heresy to think or say that the Seven Sacraments are not specifically different from one another. The sevenfold stream issued forth from the riven side of the Saviour of the world. The act of the soldier who opened (*aperuit*) the Sacred Heart of the Redeemer—which was, on his part, but a needless profanation of the lifeless body of our Lord—was yet full of what St. John Chrysostom calls a mystical and secret meaning (*mystica et secretalis oratio*). Even before Chrysostom, St. Augustine had already pointed out the care with which the Evangelist picked his words when describing the scene, “for he did not say that the soldier struck our Lord’s side, or that he wounded it. He says that the soldier opened the side of Christ, as if he were there opening the gate of life whence have issued the Sacraments of the Church without which there is no entrance into that life which alone is true life” (*Tract. cxx in Joan.*).

A train of thought such as this is calculated greatly to enhance our devotion to the Sacred Heart and to put it on a more substantial foundation; from being too often somewhat emotional, it would become theological. The open Heart of our divine Redeemer is “*fons vitæ et sanctitatis*,” as we say in the Litany of the Sacred Heart, precisely because in its mysterious recesses the loving kindness of our Lord has elaborated the efficacious means of our sanctification. From that open Heart there flows the perennial stream, the mighty rush of which gladdens the city of God (Ps. xlv); and if, as Solomon points out, all rivers return to the sea from whence they first came, so will the sevenfold flood of the Sacraments bear our souls back into that Divine Heart, which is the only true and everlasting resting-place of our spirit.

In this mysterious vision, the Prophet was brought through the flood by an Angel, and the depth of the stream was by no means uniform. At first, it only reached to his ankles; gradually, however, it rose to the height of his knees and his loins. The varying level of the mystic stream is an allegory of the diversity of the graces conferred by the Sacraments. Not all men receive alike,

nor does the same soul receive alike at all times; but grace is imparted in a lesser or greater measure according as the dispositions of the recipient vary. Thus, it may come about that the life-giving water will barely wet the ankles, when it should reach the waist, or even wholly submerge us in its precious flood.

The study of the Sacraments presents an immense field for our investigation, and it may be approached from varying angles. It matters little from what angle we view them, so long as we do make a real study of them, for the need of knowledge and appreciation is the more urgently called for, as these glorious contrivances of divine wisdom and divine love are things of every day, and form the fiber and tissue of our daily spiritual life. Man possesses an uncanny capacity for becoming callous and indifferent, even where he deals with what is in itself most holy and awe-inspiring. Hence, we are always running the risk of losing that sense of reverence and wonderment which should for ever thrill our hearts when we are brought into contact with the divine symbols of the sacramental system of the Church. The Fathers of the Council of Trent urge the parish-priest frequently to explain to the people the rich symbolism of the ceremonies that accompany and enhance the administration of the Sacraments, and they go on to say that, "although every part of the Christian doctrine requires knowledge and zeal on the part of the priest, that of the Sacraments, which is both necessary by the ordinance of God and most exuberant of advantages, demands in a special manner his talents and his industry" (*Catech. Concil. Trid.*, p. II, cap. I).

rites and ceremonies

A Sacrament is by nature a sign or symbol of a holy thing—the outward sign and instrumental cause of a divine grace. There is a mysterious and infallible link between the visible sign and the unseen blessing, of which none other than our Lord is the author. He could have bestowed His heavenly favors by a simple act of His benevolence, without, in a manner of speaking, tying Himself down to certain definite means or channels by which grace should flow into our souls. However, the question is not what He might have done, but what He actually did.

The Gospels tells us how, during His public career "when He

went about doing good," our Lord almost invariably conferred His favors, both spiritual and material, through some sensible or symbolic act or object. He might have opened, by a simple act of His will, the lips and ears of the man who was deaf and dumb, but "He put His fingers into his ears, and spitting He touched his tongue, and looking up to heaven, He groaned and said to him: Ephpheta, which is, be thou opened" (Mark, vii. 34). As for spiritual regeneration, it is most emphatically connected with a material thing: "Amen, Amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God" (John, iii. 5).

If man were a purely spiritual being, God would have dealt with him as He dealt with His Angels, who received sanctification and justification without any intermediate agency. The sacramental system, on the other hand, is most admirably adapted to human nature, which comes to the knowledge of the invisible by means of things seen. "If man were not clothed with a material body, these good things would have been offered to him naked and unveiled; but, as the soul is united to the body, it was altogether necessary towards understanding them that Jesus Christ should use the aid of sensible things" (Chrysostom, *Hom. lxxxiii in Matth.*).

It is part of Catholic dogma that the Sacraments have Christ for their author. Theology examines and explains their general and specific effects. However, the very rites and ceremonies that accompany the Sacraments are in themselves a revelation of their true inwardness, nor have these ceremonies been devised at random. There is such a fragrance of venerable antiquity about these ceremonies, and furthermore it is so utterly impossible to assign an exact date to them, that the student arrives at the conclusion that, in their essentials, they must go back to Apostolic times.

We are told that, during the forty days which elapsed between His Resurrection and His Ascension, our Lord frequently appeared to His disciples, when He conversed with them concerning the Kingdom of God. The Kingdom of God on earth is the Catholic Church. During those blessed days of His risen life, our Lord was in need neither of food nor repose; hence, He could give unlimited time to His blessed Mother and to the Apostles. Is it to be believed that He would leave them to their own resources to

devise at least the rudiments of a Liturgy and a Ritual for the administration of the Sacraments? In point of fact, all the essentials of ritual and ceremonial are contained in the very institution both of Sacrifice and Sacraments. The Saints, who were above all things men and women of clear vision in all that appertains to the supernatural order, felt an intense reverence, not only for the Sacraments, but even for the ceremonies with which they are surrounded. Thus, St. Teresa declares in her autobiography that she would have been ready to die, not only for the dogmas of the Church, but even for the least of her ceremonies. Most people use the words "rite" and "ceremony" indiscriminately, though their meaning is by no means identical. The rite belongs to the essential element of the Sacrament, and as such is instituted by Christ Himself; the ceremonies are additions made by the Church for greater solemnity or for the purpose of bringing out the meaning and significance of the sacred signs. The word ceremony, therefore, has a wider meaning, though for practical purposes it matters little whether we speak of rites or ceremonies. Most of the latter are of extreme antiquity, and, as we suggested a moment ago, may well go back to Apostolic days, when the disciples were taught by the Master Himself how "to dispense the mysteries of God" with such dignity as to impress the faithful with a sense of their worth.

Already in the fourth century—that is, in the very first period of the Peace of the Church—there existed a code of rules or ceremonies for the celebration of the Liturgy, and, consequently, also for the administration of the Sacraments. St. Jerome says of Nepotian that "a devout solicitude concerning all ceremonies would not suffer him to neglect any duty, were it great or small" (*in omnes cæremonias pia sollicitudo disposita non minus non majus negligebat officium*). St. Augustine frequently uses the word *sacramentum*, when he merely describes the rites and ceremonies that accompany the Sacrament, inasmuch as they are outward signs of a hidden spiritual reality.

Speaking of the ceremonies as apart from the essential matter and form of the Sacraments, the Council of Trent declares that "unless necessity compel a different course, they may not be omitted without sin." And it proceeds: "With good reason, indeed, has the administration of the Sacraments been at all times, from the

earliest ages of the Church, accompanied with certain solemn ceremonies. For, in the first place, there was the greatest propriety in paying to the sacred mysteries such a religious reverence as to appear to handle holy things holily. Besides, the ceremonies display more fully, and place, as it were, before the eyes the effects of the Sacrament, and impress more deeply on the minds of the faithful the holiness of those things. Therefore, should the greatest care and diligence be employed to make the faithful know and understand clearly the meaning of the ceremonies used in the administration of each Sacrament" (*Catech. Concil. Trid.*, p. II, c. XIII).

Even more important and far more illuminating than the symbolism of outward gesture and attitude are the words, the prayers, that are used in the administration of the Sacraments. We are not now speaking of the essential words which constitute the *form* of the sacred rite and make it a Sacrament, so that, without this *soul* of the sacred symbol, it would be but a lifeless corpse, an act more or less devoid of meaning. The *form* of the Sacrament, at least as regards Baptism and the Holy Eucharist, is found in our holy Books, while in the others the outward act or the nature of the rite demands and answers to a very obvious *form* of words. But there are other liturgical forms or compositions (such as prayers, prefaces, and so forth), which throw a flood of light upon the sacred functions, and state and interpret the mind of the Church in their regard. Assuredly, there could be no such authorized exponent and commentator of her own Sacraments as the Catholic Church, the pillar and support of all revealed truth. *Lex orandi, lex credendi*: the ritual can teach us as much as many a bulky textbook, and in a manner that more than fulfills the three conditions laid down by St. Augustine for all successful teaching—*ut doceat, placeat, moveat*. These prayers are true, they charm the mind by their beauty, and stir and move the heart both by their power and their unction.

In the notes that follow, it will be our endeavor to view both prayers and ceremonies of the ritual in their proper historical background, for only in this way can we see them in their true perspective and value them at their real worth.*

* The next article of this series will deal with "The Rites and Ceremonies of Baptism."

ANSWERS TO QUESTIONS

A MARRIAGE CASE

Question: Will you please explain whether there is a chance to have the marriage of the woman declared invalid in the following instance? The case (an actual one) is as follows:

Mr. B, a Methodist, requested Miss A, a Catholic, to marry him. They had been keeping company for some time, and it was only shortly before Mr. B proposed that the young lady learned from others that he was a divorced man. She told him that she would not marry him, unless he was declared a free man by the ecclesiastical authorities. He had been married in a distant diocese, and had his case taken up by the matrimonial court of the diocese. While waiting for a decision, he had himself instructed in the Catholic Faith and was baptized. The decision of the matrimonial court was in his favor, whereupon Miss A consented to the marriage. After a few years of married life, she accidentally learned that her husband had been twice married and divorced, and that he concealed the fact of the first marriage from the matrimonial court of the diocese. She confronted him with these facts and he admitted them, and she made him make the admission in writing. When she expressed doubts as to the validity of their marriage in the Catholic Church, he tried to calm her, saying that joining the Catholic Church corrected all irregularities. She had been happy and contented, and she believed him and continued to live with him.

Shortly after, B fell in love with another woman and refused to give up the double life. A brought the matter to the attention of the authorities of the Church, and got a separation from him for adultery. After a few years, A became acquainted with a good Catholic man, and now desires to marry him, if the Church can pronounce her marriage to B invalid so that she is free in conscience to marry.

PAROCHUS.

Answer: This case is one of many which proves that the authorities of the Church cannot be too careful in the investigation of marriage cases. Busy with his parish work and anxious to help souls to get into good standing with the Church after some marriage tangle and to free them from the danger of sin, the priest does at times become impatient with the matrimonial court when it requires careful proof of every essential point of a case. However, when we see how even courts composed of eminently learned and conscientious men can be deceived by one anxious to obtain his purpose, we will be less impatient and more painstaking to ascertain the truth. It is difficult to understand the psychology of human beings. In our experience we have known of men and women,

apparently conscientious Christians, who, blinded by love or the desire of getting their own will, do with apparently the greatest sincerity make statements or conceal important points so as to make their testimony false and misleading. There is the additional difficulty that confronts everybody, namely, to be entirely impartial and disinterested and truly objective in one's statements.

The woman undoubtedly was deceived without her fault, and should be declared free if the Church can do so. There seems to be a chance of declaring the marriage between A and B invalid for either of two reasons: first, because of the prior existing marriage bond (*impedimentum ligaminis*); second, because of the expressed condition under which Miss A entered into the marriage.

As to the first, we do not have sufficient data in the statement of the case to know actually whether there existed a prior valid marriage bond—that of the first marriage, of which the man said nothing to the matrimonial court, and which was, therefore, not decided on. If the facts of the first marriage can be ascertained, and if they prove that the first marriage was valid according to the law of the Church, it is evident that the marriage between A and B was invalid. It will be necessary to enter into correspondence with the matrimonial court that declared B free to marry so as to ascertain whether or not the first marriage of B was submitted to them or only his second marriage. Supposing that the fact of the first marriage of B is established with certainty, but that the validity of it cannot be established with certainty (because, for instance, nothing certain can be learned of the baptism or non-baptism of the parties), the first marriage has to be considered valid, and therefore the marriage between A and B invalid.

As to the second reason why the marriage may be declared invalid, there seems to be a sufficient expression of the condition under which only Miss A would marry B. She said that she could not and would not marry him unless he was declared a free man by the Church. If she had witnesses to her protest, it should not be difficult to decide that her marriage consent was invalidated by the fact that the man had not complied with the condition under which she said she would marry him, for the declaration of being free to marry was obtained by fraud, and is of itself invalid if his first marriage was not brought before the matrimonial court. If there

were no other persons present when Miss A made the declaration to Mr. B, it may be more difficult to prove that she made that condition, but proof of it might be gathered from other facts.

If one tries to get a declaration of nullity of the marriage between A and B for reason of the condition made by Miss A, it does not matter whether the first marriage of B was valid or invalid, or even whether anything certain can be learned about it. All that is necessary is to establish the fact of the first marriage, and that it was not brought to the notice of the matrimonial court. It will, however, be necessary to have both the court of the first instance and the court of appeal (for the case under the plea of the condition having rendered the marriage invalid has to be appealed) agree that the condition made by Miss A and not complied with by Mr. B made the marriage invalid. If one tries the case under the impediment of the preëxisting marriage bond, no canonical trial is required except the simple investigation of the facts by the bishop or his delegate, the consultation of the *defensor matrimonii*, and proofs of the facts submitted to him so that he may object if he has good reason to object (cfr. Canon 1990).

ACT OF CONSECRATION ON FEAST OF THE SACRED HEART

Question: In the *Ordo* used in this diocese it says on the Feast of the Sacred Heart that in every parish church the formula of consecration of mankind to the Sacred Heart and the Litanies of the Sacred Heart are to be recited before the Blessed Sacrament exposed, according to a Decree of Pope Pius X, August 22, 1906. Does it mean that the pastor is bound to have Benediction on the Feast of the Sacred Heart, and that permission to have it is thereby granted, or must the pastor apply to the Ordinary to have the Exposition and Benediction with the Blessed Sacrament?

SACERDOS.

Answer: The Decree of Pope Pius X does not directly concern itself with the permission to expose the Blessed Sacrament and have the Benediction. It is evident that, when the Supreme Pontiff wants the consecration performed with the Exposition of the Blessed Sacrament and as much solemnity as local circumstances will permit, the bishops will gladly permit the Public Exposition and Benediction on the Feast of the Sacred Heart. In fact, in the United States, as far back as the Second Plenary Council of Baltimore (Decrees, n. 375), the Feast of the Sacred Heart is enumer-

ated among the days on which Public Exposition and Benediction of the Blessed Sacrament may be given in all churches and chapels in the United States. Our correspondent writes from another English-speaking country, but it is quite certain that the very insertion of the reference to the Decree of Pope Pius X in the *Ordo* approved for the diocese indicates that the bishop gives the permission and wants the order of the Holy Father carried out in all the parishes of the diocese. Regarding the obligation of pastors to perform this ceremony on the Feast of the Sacred Heart we need not speak, for the pastor will be glad to promote devotion to the Sacred Heart, even without being ordered to do so. If in some small parishes very few people attend divine services during the week, it will be more practical to have the ceremony on the Sunday following the Feast of the Sacred Heart.

EQUAL DIVISION OF MASS STIPENDS BETWEEN THE PRIESTS OF A PARISH

Question: It is the practice in our diocese—introduced I believe by order of the bishop many years hence—that the offerings for all Masses, funeral, marriage, and other High and Low Masses arranged for by the pastor, are put into one fund and equally divided at the end of each month between the pastor and the assistants. Before the division is made, the payment to the organist and singers is deducted. Under this system it does not matter what priest had the High or the Low Masses, all receive an equal share. This arrangement has worked satisfactorily, but since the discussion of some features of Mass stipend in a recent issue of the *REVIEW* I have come to doubt whether that system is in harmony with the laws of the Church.

PASTOR.

Answer: Ordinarily the priest who says the Mass should get the stipend given for it. However, in a parish in which there are several priests, the system mentioned by our correspondent is perhaps one of the best means to do what is just and fair towards all under the circumstances, and therefore answer the spirit of the law. It would be difficult always to apportion the High Masses, funerals and marriages among the priests so as to have perfect equality. One may, of course, object and say that the funeral and marriage offerings belong by right to the pastor, and not to his assistants. In many parishes, however, the nuptial and funeral Masses are said for about the same stipend as other special Masses, and there is

practically no special offering over and above the stipend. In any case, a diocesan regulation like the one mentioned by our correspondent seems to overcome other difficulties arising from the circumstances in which our parishes are placed; and, since some regulation is necessary in this matter to avoid unfairness and discontent, a reasonable system introduced by the authorities of the various dioceses should not be attacked under the plea that it deprives the priest of his right to the stipend. If one wishes to find a reason to raise unnecessary difficulties, he could question the very right of the pastor to order the assistant to say certain Masses, for nowhere in the general law of the Church do we find it stated that the assistant priests are obliged to say the Masses which the pastor has been requested to have said. Nevertheless, it is quite evident that this has to be done, and is done everywhere in the States, so that one would think it strange if an assistant objected.

REFUSING PERSONS HOLY COMMUNION

Question: A certain missionary allowed a penitent to go to Holy Communion. The pastor, seeing the woman at the Communion rail, approached and told her that she could not receive Communion. She answered that she had in confession asked the missionary whether she could receive, and he had said: "Yes." The pastor contended that, inasmuch as the woman was publicly known to live in concubinage, she could not be admitted to Holy Communion publicly by any priest, no matter what the circumstances might be. Was the pastor right?

MISSIONARIUS.

Answer: Canon 855 rules that persons publicly known to be unworthy are to be refused Holy Communion. The same Canon indicates as examples of unworthy persons: excommunicated and interdicted persons and persons of public bad repute. They shall not be admitted, unless their repentance and amendment is certain, and they have first made reparation for the public scandal. Evidently, the woman living in public concubinage had represented to the confessor that it was practically impossible for them to separate, but that, while continuing to live under the same roof, they would not act immodestly with each other in any way, and would avoid the occasion for it by not sleeping in the same room and otherwise watch themselves. If the affair had not become public, if it were impossible for them to break up the home, and if from the circumstances the priest could feel quite certain that they would keep the

promise, they might be permitted to receive Holy Communion. Many unmarried people have to live with persons of the other sex under the same roof, and no sane person would accuse them all of living in sin. But, when it is publicly known that they live in sin, and they then claim that they have given up sinful relations, they cannot be allowed by the priest to continue living under the same roof, for a public affair of that kind is scandalous, and there is usually no other way of repairing the scandal than that they separate. If separation is not possible, the matter must be referred to the bishop (cfr. S. Congregation of the Council, November 18, 1922; *Archiv für katholisches Kirchenrecht*, CIII, 162).

PURE WHEAT FOR ALTAR BREADS

Question: Kicking in phosphate (i.e., adding one per cent to the mill-run phosphate) is done very frequently as mill papers confirm. What about the Novadel Process?

The Agene Process consists in adding three grams of Agene per barrel of flour. Can the flour thus prepared be used for altar breads? What quantity of non-wheat substance may be added to the flour for altar breads?

SACERDOS.

Answer: The addition of other substances to the flour made for the purpose of bleaching or of preserving it must be judged on the same principles as the addition of water or other liquids to the altar wine. If the tampering with the natural product of wheat threatens to make the flour improper matter for altar breads, it will become necessary for the bishops to make an agreement with reliable milling concerns to furnish wheat flour which has not been mixed with any bleaching or other chemicals, and order the priests to buy from them exclusively the flour to be used for altar breads. Substances like the Novadelox (manufactured by the Novadel Process Corporation, Buffalo, N. Y.) are mixed with the flour while the milling or refining process is going on. "If added to the finished flour, proper agitation must be given to the flour before going to the bins or packers so as to assure a homogeneous blend of Novadelox and flour" (Pamphlet published by Novadel Process Corporation). In describing the action of this powdered substance, the Novadel Corporation says that the carotinoid pigment (color substance in wheat) must be eliminated to give the flour a pure white color. That can

be done naturally, "if the flour is stored for a period of several months under ideal conditions in a mill or warehouse." "The flour must be subjected to a chemical change." Evidently the chemical change of the one natural ingredient of wheat—the carotinoid pigment—is effected by the addition of the Novadelox. The proportion is described as follows: "One pound of Novadelox is sufficient to bleach and mature 35 to 40 barrels of flour, the exact number of barrels depending on the grade of flour being milled and the degree of whiteness desired." "Novadelox and the Novadel Process comply with Federal and State Pure Food Laws and Regulations." "The Novadel Process is patented in the United States, Dominion of Canada, and foreign countries" (all quotations are from the pamphlet published by the Novadel Process Corporation).

That is what the company says of its product that is mixed with the flour, and the question is whether that kind of flour is proper matter for altar breads. Very likely we have been using plenty of this treated flour, for the Novadelox manufacturers say that over 1,400 flour mills in the United States and Canada are using the Novadelox. What about the validity and the licitness of hosts baked from such flour? The validity is not in question, we believe, for the quantity of the extraneous chemical is so small as not to suffice to change the whole mass of flour. Even the chemical action seems to exert itself on certain constituents only of the flour. Besides, the bread baked from it is in the common estimation of people true wheat bread. As to the licitness of using the flour for altar breads, if any extraneous matter besides water is mixed with the wheat flour, it is not lawful to use it. The small amount of the foreign substance may make it a lesser wrong, but wrong it is to have even the smallest amount put into the flour. From various Decrees of the Holy See concerning the altar wine—especially from the Decree which allowed addition of alcohol to weak wines to preserve them and in which the Holy See insisted that it be alcohol distilled from grapes—we can see how severe the Church is when there is question of adding extraneous matter to the natural product.

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CASUS MORALES

Justice and Equity

By A. VERMEERSCH, S.J.

Case.—John made a contract with a printer for printing 1000 copies of a book of which he was the author and the editor. The printer, through a great error, sent him 2000 copies. On receiving the books, John refused to pay for more than 1000. The printer made no objection, and John kept the 2000 copies. After some time, the sale of the book became much better than had been expected, so that even the 2000 copies were exhausted. John was very pleased at this result, but ere long his joy was troubled by a doubt: was he not obliged to pay the printer for the second thousand copies also?

What is the obligation of John?

What advice should be given?

Solution.—I. *Principles.*—Every agreement being founded on the consent of both the parties, it is clear that the obligation arising out of that consent cannot exceed its terms. Therefore, John by contract has only to pay for 1000 copies. He was not, however, entitled to retain the material employed in the second thousand without the consent of the printer. This consent may, of course, be either express or tacit; and, if the printer did not expressly reclaim the extra copies, he may be presumed to have renounced his right. From that moment, he loses the ownership of that quantity of books. Thus, if we consider only the virtue of strict justice, we cannot find any obligation of restitution on the part of John.

But, besides the virtue of justice, there is another virtue which we may collocate between justice and charity—a kind of higher and more perfect justice that impels us to satisfy, not only the demands of rigorous duty, but also those of ordinary fairness. This is the virtue of *equity*. In the present case, no one can deny that the work of the printer for the second thousand copies has been very useful and profitable to the author. That work was not a gratuity; it was done with the intention of a remuneration, which was lost by an involuntary mistake of the workman. In such circumstances, is it not fitting that a part of that profit should be allowed to the workman?

II. *Application.*—Consequently, our complete answer to John

will be this: (1) You are not bound by strict justice to pay for the second thousand copies. Of course, the printer had the right to take back the material used in these, but he himself, by leaving the copies with you, renounced that right.

(2) But the virtue of equity demands that you should offer to the printer the cost of the second thousand, less a certain amount. This diminution he also should willingly concede to you. By so acting, your justice shall accomplish the mission of that cardinal virtue: it will be a beginning of charity, and will contribute to peace and friendship between the sons of the same Heavenly Father.

A Confessor's Duty

By T. SLATER, S.J.

Case.—While hearing confessions, John sometimes gets penitents who accuse themselves of omitting their morning and night prayers. As he wants to guard them against the danger of a false conscience which sees sin where it does not exist, he tells such penitents that sin is the breach of a commandment, and that, since there is no commandment prescribing the saying of morning and night prayers, there is no sin in omitting them. Other penitents accuse themselves of neglecting evening service on Sundays, and these he instructs in the same way. It is asked:

(1) Is the standard of moral theology the ideal of Christian life?

(2) Has the confessor any duty concerning the spiritual progress of his penitents?

(3) What is to be said about John's conduct?

Solution.—(1) *Is the standard of moral theology the ideal of Christian life?*

The answer to this question will depend on our idea of moral theology. Some theologians take it in a wide sense as having for its object the whole science of Christian conduct, and as comprising mysticism and asceticism within its scope. Thus, they treat of not only what is sinful and what is not sinful, but also what pertains to Christian perfection and is matter of counsel, with the means of attaining union with God. Others more commonly restrict moral theology to the treatment of what is sinful or not, and leave mysticism, asceticism and counsels of perfection to be treated elsewhere. If we understand moral theology in the wider sense, we shall say in answer to the first question of our case that the standard of moral

theology is the ideal of Christian life, but that, in so considering it, we must be on our guard against confounding precepts and counsels, as some theologians have done. If we take moral theology in the restricted sense, then its standard will not be the same as the ideal of Christian life. For the ideal of Christian life is perfection, which cannot be attained by merely observing the precepts, while the standard of moral theology is the observance of the precepts or what is lawful and unlawful (see Vermeersch, *Theologiæ moralis præcepta*, I, n. 2).

(2) *Has the confessor any duty concerning the spiritual progress of his penitents?*

"Yes," answers St. Alphonsus (*Praxis confessarii*, c. 9); when a confessor sees that a penitent of his avoids mortal sin, he ought to strive to guide him in the way of perfection and the love of God. "Oh! what account," he says, "will confessors have to render to God if they neglect this duty, since they are bound to procure, as far as in them lies, the spiritual progress of their penitents! How many souls could they guide into the way of perfection and preserve from falling into grievous sin, if they taught them how to pray and asked them afterwards whether they practised it!" He adds that the confessor should tell his penitents to accuse themselves of neglecting prayer when they have done so, since, if they abandon prayer, they cannot be saved.

(3) *What is to be said about John's conduct?*

John's theology is questionable. There certainly is a commandment by which we are bound to pray and to pray frequently. According to approved theologians, a grave sin would be committed by omitting all prayer for a month or two, and by *not* praying when prayer is necessary to avoid mortal sin—for example, in time of temptation. But venial sin against this commandment may be committed much more easily—for example, by omitting prayer out of sloth, negligence, or carelessness. Good Christians have been taught from the earliest ages to say their morning and night prayers. They can hardly omit them without some fault of sloth, negligence, or carelessness. At any rate, as Marc says, pastors of souls and confessors should endeavor to make the faithful most retentive of this practice, for, unless they retain it, they will be deprived in a

short time of God's grace and enter on the way of perdition (Marc, *Institutiones morales*, n. 549). There is not much danger of Catholics forming a false conscience on this matter, and John would do better to urge his penitents to say their morning and night prayers regularly than by telling them that it is not a sin to omit them. John also tells his penitents that it is not a sin to absent themselves from church on Sunday evenings. That is true; but he should consider what the probable effect of his words will be. His penitents will probably cease going to church on Sunday evenings, to their great spiritual loss. If he thinks it necessary to say such things, it would be well to add that they should not restrict themselves in the service of God to what is strictly obligatory under pain of sin. They should be generous to God, if they desire Him to be generous to them.

ROMAN DOCUMENTS

NEW PREFECTURE APOSTOLIC IN JAPAN

At the request of the late Right Rev. John Combaz, Bishop of Nagasaki, who explained that his diocese was too extensive to attend effectively to the scattered native Catholics, the Holy See has separated part of the territory of that diocese—namely, the two civil prefectures of Kagoshima and Okinawa—and erected the Prefecture Apostolic of Kagoshima. The Friars Minor are put in charge of the new Prefecture (Letters Apostolic of Pope Pius XI, March 18, 1927; *Acta Ap. Sed.*, XIX, 270).

FIRST NATIONAL EUCHARISTIC CONGRESS IN POLAND

His Eminence, Cardinal August Hlond, Archbishop of Gnesen-Posen, has related to the Holy See that the first National Eucharistic Congress is soon to be held at the city of Inowroclaw. The Holy Father blesses the undertaking, extends to it all the indulgences, privileges and dispensations granted by Apostolic Letters of March 7, 1924, and bestows the Apostolic Blessing on the Cardinal Archbishop and all who shall attend the Congress (Apostolic Letters of Pope Pius XI, June 8, 1927; *Acta Ap. Sedis*, XIX, 275).

CONFERENCES FOR THE PROMOTION OF UNION OF ALL CHRISTIAN DENOMINATIONS

On the occasion of the convention which was held at Lausanne, Switzerland, August 3-21, the Holy See was asked whether it is lawful for Catholics to attend or to further conventions, conferences, sermons, or societies of non-Catholics which have the object of uniting into one great federation all Christians of every denomination. The Sacred Congregation of the Holy Office answers that Catholics may not attend or promote such endeavors, and that the Decree of the same Sacred Congregation, issued July 4, 1919, forbidding such activities to Catholics must be observed (Holy Office, July 8, 1927; *Acta Ap. Sed.*, XIX, 278).

DECLARATION OF PERSONAL INTERDICTION

The priest, Joseph Paccagnella, of the Diocese of Padua, having disobeyed the orders of the Sacred Congregation of the Council concerning the execution of certain pious bequests, and having been warned since April 27, 1927, that he would incur personal interdiction, is hereby declared to have incurred that penalty, in accordance with Canon 2275 of the Code of Canon Law (Sacred Congregation of the Council, July 12, 1927; *Acta Ap. Sedis*, XIX, 281).

OFFICE AND MASS OF ST. TERESA OF THE INFANT JESUS

The Sacred Congregation of Rites orders that the Office and Mass of St. Teresa of the Infant Jesus be said by both the secular and the regular clergy throughout the world yearly on October 3, with the rank of a double. The Office is to be taken from the *Commune Virginum*. Special parts of the Office are the oration and the three lessons of the second nocturn. The Mass is to be taken from the *Commune Virginum*, Missa "Dilexisti," with the special oration given in the Office (*Acta Ap. Sedis*, XIX, 286-288).

MASS BEFORE THE BLESSED SACRAMENT EXPOSED

The Sacred Congregation of Rites was asked whether it is permissible to say a High or a Low Mass before the Blessed Sacrament veiled or exposed in the pyx or ciborium and placed inside the open tabernacle or outside of it. If this is not permitted as a general rule, may an established custom be tolerated? The answer was in the negative in both cases, and the Sacred Congregation says that its Decrees of May 11, 1878, and April 17, 1919 (*Decreta Authentica S. C. Rituum*, nn. 3448 and 4353) about Mass and Holy Communion at the altar of exposition remain in force (July 27, 1927; *Acta Ap. Sedis*, XIX, 289).

NOTIFICATION OF DEPRIVATION OF ECCLESIASTICAL GARB

The priest, Joseph Loreti, of the Diocese of Palestrina, has been deprived of the right to wear the clerical garb, in accordance with Canon 2300 of the Code of Canon Law, and therefore he is forbidden to exercise the sacred ministry in any manner, and his clerical privileges are suspended (*Acta Ap. Sedis*, XIX, 290).

PONTIFICAL APPOINTMENTS

Rt. Rev. Joseph Dinand, S.J., has been made Titular Bishop and Vicar-Apostolic of Jamaica. Rt. Rev. Edward Galvin, of the Society of St. Columba for Foreign Missions, has been made Titular Bishop and Vicar-Apostolic of Hanyang. Rt. Rev. Richard Fitzgerald, of the Diocese of Cloyne, has been appointed Bishop of Gibraltar. Rt. Rev. Alfred Lepailleux, of the Congregation of the Holy Cross, has been appointed Bishop of the new Diocese of Chittagong in India. Rt. Rev. Augustine Wachter, of the Missionary Society of Mill Hill, has been appointed Prefect-Apostolic of Northern Borbeo. Rt. Rev. Edgard Haering, of the Order of Friars Minor, has been appointed Prefect-Apostolic of Shohchow. Most Rev. Andrew Cassulo, Titular Archbishop of Leontopoli, has been appointed Apostolic Delegate for Canada and Newfoundland.

The following have been appointed Prothonotaries Apostolic (*ad instar participantium*): Right Rev. Msgri. Joseph Ruessing (Diocese of Omaha) and Jeremiah Cahill (Diocese of Auckland).

The following have been appointed Domestic Prelates to His Holiness: Rt. Rev. Msgri. Peter L. O'Loughlin (Diocese of Lincoln), John W. Osadnik (Diocese of Fort Wayne), Michael A. Tarrent and Louis William Lammert (Diocese of Springfield, Ill.), James McAleese (Diocese of Brooklyn), Thomas P. Griffin (Diocese of Raleigh), Patrick P. Crane, Joseph Selinger and Joseph Wentker (Archdiocese of St. Louis), Thomas Lane (Diocese of Auckland).

Rt. Rev. Msgr. John O'Brien (Archdiocese of Liverpool) has been appointed Privy Chamberlain of His Holiness.

The *Commenda* of the Order of St. Gregory the Great has been conferred on Mr. Theodore MacManus (Archdiocese of Baltimore).

Mr. John Camarillo (Diocese of Los Angeles) has been made Knight of the Order of St. Sylvester; Messrs. Victor J. Dowling and George MacDonald (Archdiocese of New York) have been made Privy Chamberlains of Sword and Cape to His Holiness.

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of November

TWENTY-SECOND SUNDAY AFTER PENTECOST

The Things That Are God's

By HUGH F. BLUNT, LL.D.

"Render therefore . . . to God the things that are God's" (Matt., xxi. 21).

- SYNOPSIS: I. *The Jews recognized Cæsar's claims, but not God's.*
II. *Many today give all to Cæsar and nothing to God.*
III. *If we do not render to God in love, He will require in justice.*

Sometimes you meet a man who attempts to justify his irreligion, his immorality, by insisting upon his fine citizenship. "No," he will admit to you, "I do not go to Mass very often. I never go to Holy Communion, but I am a good man nevertheless—much better than a lot of these people who are running to church all the time. I am a good, law-abiding citizen; I keep the law; I never do any injury to my neighbor. But, to tell the truth, I'm not keen on religion or the churches." And this man goes on his way justifying himself—a true Pharisee, never suspecting that he is dodging the whole issue of his existence. To him there is but one commandment: "Thou shalt love thy neighbor." He ignores the first and the greatest commandment: "Thou shalt love the Lord thy God." He is willing enough to give to Cæsar the things that are Cæsar's; he refuses to consider the proposition that there are things which belong to God, and which he is called upon to give to God. He stops at half-truths. He is like the enemies of Christ in today's Gospel—concerned with their selfishness, their worldly advancement, their enmities, their sins, and seeking to justify their unwillingness to listen to God on the plea that they are honest, loyal citizens.

THE JEWS IN SPITE OF THEIR PROTESTS SERVED CÆSAR AND THE WORLD

There is no text of Scripture which has been so twisted to serve a thousand and one purposes as that which reads: "Render to

Cæsar the things that are Cæsar's." Every demagogue has seized upon it to bolster up his position. In it every tyranny has sought justification. It was the rallying cry with which rulers in the times of Nero and Elizabeth sent innocent men and women, friends of Christ, to their doom. Cæsar was all. A crime against Cæsar was worse than a crime against God. Even today many a political commentator will cry with a loud voice: "Render to Cæsar what belongs to Cæsar," and then stop. He refuses to end the statement: "And to God what belongs to God." Or, if he does condescend to end it, it is in a very low voice, as if the close were an anti-climax, of little meaning, negligible.

Now I question if Jesus on this occasion was very much concerned about giving a political decision, either to defend the domination of the *de facto* Roman government or to uphold the opposition of the ultra-patriotic Jews. He turned the tables on His enemies who were trying to ensnare Him. They felt sure that they had Him. He was in a dilemma. If He said it was lawful to pay tribute to Rome, He would make enemies of the patriots who despised Rome; if He said it was not lawful, He would thereby set Himself in opposition to the government of Rome. Feeling was high. It was the ultra-patriotic Jews. He turned the tables on His enemies who were lusting for His blood, and were soon to have it, even if they had to get it unjustly. But in this instance He circumvented them. It was Cæsar's money they showed Him—the sign of the protection they received from the government of Cæsar. They were content to use that hated money in their business transactions, and hence the fitness of using that money to pay the tax which Cæsar demanded in the process of government.

I question, too, if the enemies of Jesus were bothered very much about the right or wrong of paying tribute to Cæsar. They may have grumbled, indeed, but they had to pay the tax anyway. They hated the publican or tax-gatherer, but they did not dare resist his demands. They rendered to Cæsar what belonged to him, because Cæsar had the power to take what he wanted. Yet, the discussion is explanatory of the mental attitude of the Jews, and explanatory too of the death of Jesus. Although a catch question, it came from the depths of their hearts. These men were material-minded.

They thought only of temporal things. The material glory of their nation, their personal aggrandizement, were the only things worthy of their consideration. They did not ask Him about the claims of God, about what was necessary to obtain eternal life. They cared nothing for spiritual things. Christ might just as well have stopped when he said: "Render to Cæsar." They paid no attention to Him when He added: "Render to God the things that are God's." There was God Himself putting in His claim for the things that were due Him—the first claim, the claim for their love, their worship, their service; yet, far from heeding that claim or even wanting to have it discussed, their worldly, perverted hearts sought His destruction in other ways. They continued to pay tribute to Cæsar; they refused to pay tribute to God. And yet, they could not escape from paying the tax to God eventually. Deep had the die impressed the image of Cæsar on the coin of the empire, but not as deep as God had impressed His image on their souls. God is the sure tax-gatherer. And the day came when upon His seat of judgment He demanded eternal toll of them for the crimes they had committed against Him. Sooner or later they had to render to God what belonged to Him.

MANY TODAY ARE ALL FOR CÆSAR AND THE WORLD

History repeats itself. There is much time spent today in asserting the claims of Cæsar. We all know our duty to the State. A Catholic cannot be a good Catholic without being at the same time a good citizen, so that, when all is said, there is little need to urge us to render to Cæsar what belongs to him. The great trouble is that Cæsar—and Cæsar is typical of material civilization—concerns men too much. The demands of Cæsar have to be met whether we will or no. No citizen refuses to pay his taxes. No driver is bold enough to ignore the commands of the traffic officer. He may chafe, he may complain; but he always trembles before the raised arm of the law. He will not dare disobey it, because he can vision punishment in the offing.

There are so many, too, who have no other religion than a smug patriotism. They are always smelling out treason. They regard as the only possible crime the suspicion of disloyalty to the flag. That done, all is done. God never enters the problem. Not so long ago

the various secular colleges published the replies to the questionnaires their students were obliged to answer. They told how many avowed their atheism, their rejection of the immortality of the soul; in a word, how many refused to give to God what belonged to Him. If one of these students confessed his unbelief in the principles of American government, what a cry would be raised against the treason of such institutions of learning! What a crime to refuse to give to Cæsar what belonged to him! But, on the other hand, what a sign of independence, of deep thinking, of broadmindedness, for a callow youth to shriek down the campus his discovery that there is no God, and hence no morality, no law, no reward or punishment! And what cowardice there is in it all! The brave youth can play fast and loose with spiritual things! He can defy God! God is patient. God does not strike down an Ingersoll who dares Him to do it. But how different such men are in regard to worldly power! They can ridicule Hell, ridicule the idea of eternal punishment, ridicule eternal law; but, in spite of themselves, they must admit the justice of man-made laws. They dare not defy the laws of the State. The jails are there threatening them if they break the law. No; there is little danger of Cæsar not getting what belongs to him. He has many worshippers, slaving day in and day out for the kingdom of this world.

IF WE DO NOT RENDER NOW IN LOVE, GOD WILL REQUIRE IN JUSTICE

Christ has said that His Kingdom is not of this world. Man has his duties to his neighbor, to his country, it is true. But if he stops there, no matter how fine a citizen he is, he misses the great reason of his existence. His first duty is to seek the Kingdom of God. How true it is that a man may be a great warrior, a great king, a great statesman, a great patriot, and yet miss the one real thing in life and make a wreck of his eternity, even while he has constructed a monument to his worldly glory! When the Grand Monarch, Louis XIV, was very near his end, he declared that in the Judgment God would not ask a man what great civic things he had done, but how he had kept the Commandments. There is the difference between the two worlds—the world of Cæsar and the world of God, the material and the spiritual. We are prone to have our ideals

among the material things. The world regards the life that is hidden with Christ in God as a wasted life, a joyless life. St. Anthony in the desert, St. Simon on his pillar, St. Teresa, the Little Flower, in her cloister—how ridiculous they are to a world that can think only in dollars and prate only about material efficiency! These poor deluded Saints wasted their lives, cries the world. But in our heart of hearts we know that they chose the better part, that they rendered to God what belonged to God—their body and soul and all that they had.

But the danger is not alone for the out-and-out worldlings. The danger is also for you Catholics, who are avowed choosers of God. There is a danger in what I may call a smug Catholicism, thinking that, because you are Catholics, somehow everything is going to come out right eventually. But you cannot serve God and Mammon. You cannot give your heart to the world, to its pleasures, and to sin, and escape the penalty of the rejection of God. The Christian life is a full day's job. One must work at it all the time. There is no vacation from the service of God. God made us to know Him, to love Him, to serve Him. Our soul is stamped with His image. God is not mocked. All that we are, all that we have, comes from Him, belongs to Him. The man who sins, who refuses to worship God, who misses Mass, who does not pray, may be in his own mind a fine citizen; but he is not a citizen of the City of God. He may serve the world and Cæsar well; but let him then look for his reward from the world and from Cæsar. God is a jealous God. He demands what is His own. And at the end He will take what is His own. If we do not give it to Him gladly and in love, He will require it in His justice.

Many a man gives to God but the leavings of his life. What base ingratitude it is! God gave us His all. Look at the Cross of Calvary and see what love it means. With that Cross of love we all are branded. We are children of God, children of a loving Father. The service of love to such a Father should not be hard. Rather it should be our joy, making us cry out with the Psalmist: "What shall I render to God for all that He has rendered unto me?"

TWENTY-THIRD SUNDAY AFTER PENTECOST

From Death to Life

By DANIEL A. DEVER

"Come, lay Thy hand upon her, and she shall live" (Matt. ix).

SYNOPSIS: I. *Setting of the Gospel.*

II. *The Gospel Scene.*

III. *What was the Ultimate Meaning: (1) Faith; (2) Love; (3) Individual Loving; (4) Love Alone; (5) Prophecy.*

IV. *Conclusion.*

In the beginning of this ninth chapter of St. Matthew, we are told that Christ, "entering into a boat, passed over the water, and came into His own city." That is, He crossed the Lake of Genesareth, and entered Capharnaum, the city which formed His second home after He had left the peace and the holiness of Nazareth for all the bitter opposition and trials of His public mission. "Into His own city"—the phrase seems to speak of rest and consolation, but to a great extent the very opposite was the case, for Capharnaum, blind for the greater part to the exalted honor thus conferred upon it, strove only to deride and to discredit its heavenly Guest. The Scribes and the Pharisees, and even the loyal disciples of John, had just complained of the Saviour's finest acts of compassion, of condescension, and of kindest consideration—of His forgiving of sin, of His eating with publicans and sinners, and of His failing to enforce a strict fast on the part of His disciples. And, apart from these openly hostile and dissatisfied elements, there were in the city little more than curious, idly interested throngs, who gave to these all-important events and discussions only the even lesser tribute of apathy and indifference. Yet, in God's providence, these throngs with their customs and vesture of many a clime were to serve as a rich Oriental background for the beautiful Gospel scenes of to-day, and were to become, with their ceaseless vague theorizing and speculation, the unconscious yet efficient apostles of a new and heavenly doctrine which they did not understand.

THE GOSPEL SCENE

It was in the midst of all this confusion and all this implied disregard and rejection that the Saviour of the world calmly continued His heavenly Father's work. And yet there was some very real

earnestness here. One man, at least, was stirred to the very depths of his soul under the anguish of the greatest of all earthly sorrows—by death itself, the death of an only child, of a little daughter not yet twelve years old. “Almost twelve years old,” says St. Luke pathetically (viii. 42). And, in his uncontrollable grief, this father pleads with the Master: “My daughter is even now dead: but come, lay Thy hand upon her, and she shall live.” And others were there, standing apart with sad, deep-stricken faces, the friends and intimate relations of the dead.

Here, dominating all, stood Christ with His disciples. He was God, the real Creator, the real Father, of that pulseless child. He had formed it from nothing, He had made it for Himself, and He was now to recall it from its eternal security to expose it anew to all the insidious perils of a sinful world. Certainly, whatever tenderness its earthly parent felt, was only as a faintest shadow compared with the love and the care of Him “of whom all paternity in heaven and earth is named” (Eph., iii. 15). But yet, that poor earthly father’s heart was breaking, and its unbearable sorrow must be relieved. For, before them all, cold and still, lay that pale little body, vanquished thus early in life’s struggle, at peace and at rest at last. And then—that touch of the gentlest of hands, and that liquid Aramaic command: “Talitha cumi” (Maiden, arise), and the child recovered her lightsome step and her sparkling eye, and joy unbelievable replaced the dark sorrow that had so late lain over all.

WHAT WAS THE ULTIMATE MEANING?

Such were the surroundings, and such the act of a God. But what was the ultimate meaning of this incident? What was the final lesson which our Saviour wished to impart? For that little child was to die again. Her prolonged earthly existence could by no means measure or span the Master’s last and deepest solicitude. No more than His own, could her mortal life restrict and include all the vast wealth of an eternal design. We must go further and deeper.

FAITH

And if, in deep reverence, we may thus seek to inquire what it was that our Saviour had mostly in mind in the touching scene of

to-day's Gospel, we may be sure that one of His deeper messages was a message of faith, of faith in His own divinity. For this miracle took place in the early part of His public career, when He was doing the work that only a God could do, in order that, when He later set forth His high and difficult doctrine, men would still be forced to remember that His words were the words of a God. And the test of to-day was supreme. For life and death know only one master, one sway, and one command—the power and the high behest of a God.

LOVE

A second motive, we may humbly believe, was our Saviour's deep wish to promulgate the all-significant fact that the supreme and eternal New Law of which He was the heavenly bearer was to be a law of love; that the old rule of fear had reached its term; that God would not be angry with us forever, nor extend His wrath from generation to generation, but would literally turn and bring us back to life (Ps. lxxxiv. 6).

INDIVIDUAL LOVE

And He wished to show, moreover, that this ampler goodness and this re-awakened mercy were not to be confined to any mere state of general benevolence towards the entire world. He wished to convey His message of greater kindness to each individual sorrowing soul. He could have acted otherwise. He could have proved that He was God, by merely giving life to some cold, unfeeling, senseless clod of clay that had no weeping parents or despairing friends. But He chose sorrow, He chose affliction, that His miracles, while superlatively proving His divinity, might also have a human touch, might also heal some human woe. For surely this deep, individual, personal love was here in the tender scene of to-day—an individual love, moreover, even yet unsatisfied, even yet insatiate, still yearning to show even further kindnesses, even after its wondrous gift of life. For the Master knew that there were still other tendernesses that could be shown, and He could not refrain from exercising them. He bade them give the little girl something to eat. That little child was faint and weak, and, while others might forget her lesser requirements, not so the Saviour.

She was His, and He knew that she was hungry; though doubtless she was too lost in wonder and too abashed herself to notice the fact, or to ask for bread. One well might think that, after the great principal miracle of restoration, minor needs could be left to minor agencies; but the steady, particular love of God for this little girl would not await any precarious aid from sources more than doubtful in their diligence. Love had brought Him to her side, and His last kind, thoughtful act was an act of tireless, minutest love.

LOVE ALONE

In truth, Christ's only final object here was love. He knew, indeed, that our first necessity is faith; but He also knew that only the faith that works through love has any final value. He wished to show His love for us, and to gain our love for Him. It is always so; it always must be so. As deep calleth on deep (Ps., xli. 8), so love ever pleads for love. The God of love, the God who is love, is always seeking love. His own definition of the first and the greatest commandment is love. Faith is the glory of the mind, but God wants our hearts. Without responsive love, even the grandest faith is but a barren splendor. No mere intellectual light can ever be the ultimate object of any intelligent agent, for it always implies and connotes some due response of the will. Unless the pilot guides his bark clear of the shimmering rocks, he profits not at all by the cold far beam that shows their presence. Virtue is not a state of the mind. It is the due direction of the will, the due direction of love; and virtue is man's only final wealth and possession. For it alone—and, therefore, love alone—can link him at last with his only eternal good—with his God as a God of love. And Christ knew this exclusive final value of love, and, knowing its value, wished to excite it in us and leave it with us, as our last and greatest of treasures.

PROPHECY

Last of all, and tenderest of all, if we read aright in these glorious pages of type and figure, we can discern in this deep and sacred scene of pain, of death, and of triumph, another most beautiful significance—another deep proof of the most refined and exquisite

affection, a higher message of an even greater love. We can unfold the gentle Saviour's tacit prophecy of His own future death and resurrection. At Cana in Galilee, He changed water into wine in order that His first great miraculous work should foreshadow His last; and now, in the shadows and the light of to-day, we seem to see again the dread darkness of that lonely hillside and the flashing splendors of a later dawn. We pierce the gloom of Calvary, and see Him bleeding there, and hear again His plaintive, pleasing cry: "Greater love than this no man hath, that a man lay down his life for his friends." And that other loving salutation: "Peace I leave with you, My peace I give unto you"—His last, dying testament of affection. And for us, too, in this latent and most beautiful sense, when the last great victory is won, when the Easter morn is shining bright, when snowy angels come and go, this little maid is unconsciously transfigured into a radiant little Magdalen—a bright unconscious witness of a strength that rends the tomb, a gentle type of all that was to be later, when the Master now at her side would Himself rise again, resplendent forever in His own imperishable, eternal life, and seem to call her by her name.

CONCLUSION

Where was that little soul in its mystic interval of death? What marvels did it see in the patient limbo of the Fathers? We do not know. We can but see her now, that little child, as she lies there weary, yet smiling dreamily, and looking inquiringly about her, as if just awakening from sleep—wholly unable to account for all those strange faces and things, until her bright eyes are irrevocably fixed upon Him who holds her little hand, and whose majesty and power at once explain, even to her opening mind, the whole deep significance of those anxious looks and that bed of death, now become the throne of eager, exuberant life.

We too are weary—oh, so weary—in the pathway of death we are treading here. And we too are wondering at all that we see around us in this shadowed chamber of death that we call life. Like that little child, we look inquiringly at the fitful lights which do but gild the tomb. For we, too, have come from a far, far country, from the very bosom of God, from that home where we lay in His heart from all eternity. And, awakening here, we too seem

to have a dream which is not all a dream, a memory which is not a memory, yet not wholly a cruel and empty delusion. And the dream that we dream, and the memory we seek, the vision that eludes yet invites our thought, is the image of God that we bear—an image that will not be silent, but forever reminds us of our own high heavenly birth, and tells of a last, a bright, an unending return. And thus we too are unconsciously yearning to feel the gentle touch of the Saviour, that will give us back our real eternal life in the bosom of our God. “From whence the rivers come, they return” (Eccles., i. 7). And we shall not appeal in vain, for Christ Himself has said that He will raise us up on the last great day, never to die again. In peace and in faith we can look, and in love and in peace we can plead, “for the Saviour, our Lord Jesus Christ, who will reform the body of our lowliness, make like to the body of His glory, according to the operation whereby also He is able to subdue all things to Himself” (Phil., iii. 20). For, since the death and the life of that little child, He Himself has trodden the pathways of death and of life. We shall follow.

LAST SUNDAY AFTER PENTECOST

Facing Facts

By S. ANSELM PARKER, O.S.B., M.A.

“Heaven and earth shall pass away; but My words shall not pass away” (Matt., xxiv. 35).

- SYNOPSIS:**
- I. Introduction: Two Gospel accounts.*
 - II. Real facts make up our history.*
 - III. Alone, the Church shows us how to face facts.*
 - IV. On what does our certainty depend? The Catholic's grasp of faith.*
 - V. One thing matters: I shall take part in the Final Judgment, having fulfilled God's purpose, or having failed.*

Our theme to-day, the last Sunday of the Church's year, is the Final Judgment of mankind. We fix our minds on a great reality which our Lord revealed. He foretold, that we may know. He added emphasis to His words. All that stands as a type of what is durable and certain, may fail; His words are most sure.

Next Sunday, when Advent draws our thoughts to expectancy

and hope, the Church will put before us St. Luke's account to which is added a significant and appropriate thought: "When these things shall begin to come to pass, look up and lift up your heads, for your Redemption is at hand." Those who have welcomed Christ's Coming in the Incarnation, who have believed Him and received Him into their hearts and lives, will have confidence at His Final Coming.

But it is right to-day, the last Sunday of the Church's year, that we should confine ourselves to meeting face to face the tremendous truth: "One day I shall take a real part, a personal part, in that scene. I shall stand revealed, just as I am, before God and fellow-creatures." This is a fact; it has been made known to us; we are certain of it, because we accept our Lord's word.

REAL FACTS MAKE UP THE HISTORY OF MAN'S SOUL

Let us never be so foolish as to ignore the great facts that make up the history of our personal existence. Fallen man tends to live for the passing moment, to enjoy a present comfort, or at least to be engaged over the immediate future, over some design or project, or the fulfilment of some earthly ambition. Shallow and short-sighted, we may push aside greater thoughts. Man's existence is a history made up of real facts: the beginning of life—a few years ago I was not, now I am; the end of life—my body is wearing out, one day I shall die. It is related of one who became a great Saint that once he was a gay courtier, and a companion died; and, gazing upon the open tomb, he reflected thus: "To-day for this one, to-morrow for me; as he was yesterday, I am to-day; as he is to-day, so shall I be to-morrow." A mysterious fact, a great thought is death! But there is a greater thought, steadying but more encouraging: "I am an immortal spirit." Man's natural self craves for survival after death; religion assures us we shall live for ever. And this leads us on to face other realities. God had a purpose in creating me; that is my purpose also. Endowed with free-will, I must give God my free service; I am a person with moral responsibility. It has been said that God makes a man's face, but he himself makes his countenance. We develop our own character, we fashion and mold our own personality; from day to day we go on painting our life's portrait. Death is no ending; it is, in a

sense, a beginning. It is the meeting face to face for the first time the God who created us. It is a surrender of ourselves to Him, a rendering back to Him of all that He has entrusted—our life, our faculties, our opportunities, our daily graces. What precisely we have made ourselves, essentially good or bad, so shall we be always; and in what degree of grace we are then, that will be our degree of glory for ever. At the final reckoning we shall stand revealed, what we are in ourselves, what we have made ourselves by our own conduct during the period of probation of our earthly pilgrimage. Life, death, immortality, moral responsibility, are real facts in the history of a man's soul.

THE CHURCH ALONE SHOWS US HOW TO FACE FACTS

The Church preserves us from the folly of picking and choosing what we shall believe or refuse to believe, according to personal taste or temperament; and she teaches us to look steadfastly at the truth. We must not accept what is congenial to human nature and reject what is uncongenial, nor should we push the latter into the background of thought—for example, making much of the idea of heaven and repudiating the doctrine of hell, as many do outside the Catholic Church. We do not foolishly imagine that man's little mind is the measure of truth and reality. The tone of mind introduced and spread by the Protestant so-called Reformation leads men to exercise their own individual personal judgment concerning both doctrine and the conduct. Thus it happens that many, whilst persuading themselves that they are seeking God's will, in reality pervert the dictates of their conscience, so that they follow their own way, and frequently comfort themselves with a self-made assurance that they have God's sanction. We are not concerned with others, except that we may thank God for His Revelation to us, for His guaranteed and infallible message to us to-day. Our Lord is the Way, the Truth, and the Life. If we follow Him and all the means He has bountifully ordained and supplies for our growth in holiness and for our salvation, undoubtedly all will be well with us. If we hearken to the voice of Him who can neither deceive nor be deceived, we shall remain assured of the truth. If we accept His invitation: "Come to Me," we shall draw of the waters of grace to refresh and sustain and develop the supernatural life of our souls.

Through His Church, He makes known the real facts that concern us. Through His Church, He enables us to look steadfastly, with confidence and with hope, at the realities that face us, past, present and to come. Through His Church, He shows us how to deal with them, how to repair what is wrong and make satisfaction, how to guard unsullied the precious treasure entrusted to us — how to nourish, how to make perfect, against a day of His Final Coming, the personality which He once created, endowing it with immortality, and which He never ceases to conserve by the ways He has chosen in His wisdom and loving-kindness.

ON WHAT DOES OUR CERTAINTY DEPEND?

The Church, the Pillar and Ground of Truth, taught by Jesus Christ, entrusted with the Deposit of Faith, His Revelation, guaranteed in her message, makes known quite clearly the real facts that concern us, and shows us how to meet them. Why, we may further ask, are we sure and certain, in contrast with large numbers outside the Church? This certainty depends on the motive of our acceptance. We do not believe in this or in that, because we like or dislike it; nor again, because our reason can comprehend. The multitude of natural mysteries that surround us in daily life, far deeper than the mind's capacity to fathom, bring home to us the very strait limitations of human reason. We have need to be very humble. Faced with supernatural mysteries, we are indeed at a loss to understand. We can but submit our minds with reverent wonder. We accept, then, without hesitation; we are sure without misgiving. And the sole reason is this: because we know God has spoken; we accept His word; His authority is our security. His Church we know to be His living voice, proclaiming His Truth. We are certain because of the testimony, teaching, and authority of the Catholic Church. Herein consists the firm grasp of the faith of the Catholic, and thence follows the firmness of the Catholic's hope, relying on God's promises. We can face realities and facts, be at home, as it were, in the supernatural world. The primary duty of every human creature is to listen to God's voice and to obey His holy will. And, whilst it is the duty of the non-Catholic to press forward to find where and how God speaks, it is the duty of the Catholic, who has the inestimable privilege of knowing this

already, to accept—and, not only to accept, but to be ever making his own more and more—the full meaning of God's message to himself, thus both making his faith grow and keeping it unsullied from those vague and false teachings of men that corrupt the minds and hearts of those who belong to the kingdom of the world. The growth that constantly develops towards maturity and the healthiness that comes from assimilating good nourishment and rejecting what is harmful, are the two chief characteristics of all life; and the faith of the Catholic is a possession that is ever-living.

WE SHALL TAKE PART IN THE FINAL JUDGMENT

"Heaven and earth shall pass away; My word shall not pass away." Our Lord has spoken. There is one thing that really matters: one day you and I shall take part in that Final Judgment. It is a fact. Christ our Lord has told us. We are made sure by our faith. Since, then, He made us for one purpose—to know, to love, to serve Him—that is our one concern, our one task, in life and throughout life; that is at once our privilege and our responsibility. About that one matter we shall give an account. All our actions, great and small, whether in a crisis of temptation or in the unbroken round of daily life, take their value from the singleness of our intention, from the purity of our motive, whether we are using every opportunity to fulfill that one purpose—the design of our Creator for His glory and our happiness. As practical men and women, we know that we cannot be praying throughout the day, we cannot be working throughout the day, we cannot be constantly doing deeds of charity and the like. But all day long, at every moment, whatsoever we are doing and even in our seasons of rest, we can be carrying out the Divine Will. Then, at the end, we shall be found to have fulfilled God's purpose, or, having failed, to have failed finally and irretrievably, through our own fault, by our own want of responsibility. Of that day our Lord said: "Then shall all the tribes of the earth mourn; . . . but you, look up and lift up your heads." For then is the final reckoning. Against some will be spoken that terrifying sentence—we use our Lord's own words: "Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels." To others that wonderful invitation:

"Come, ye blessed of My Father, possess ye the Kingdom prepared for you from the foundation of the world."

These are facts, facts made known beforehand, facts of which we are sure, for we know our Lord's saying: "My words shall never pass away."

FIRST SUNDAY OF ADVENT

The Coming of Our Lord and Saviour

By BEDE HESS, O.M.C.

"Look up and lift up your heads, because your redemption is at hand" (Luke, xxi. 28).

- SYNOPSIS: I. *The First Sunday of Advent is the beginning of the ecclesiastical year.*
- II. *Advent is the time of preparation for the coming of our Lord and Saviour, Jesus Christ—for His spiritual coming into our souls.*
- III. *Holy Mother Church in the Mass and Divine Office of this Sunday sends forth the repeated cry: "Exert, O Lord, Thy power and come."*
- IV. *Christ's threefold coming, as Saviour, as Judge, as Guest of the soul. Unless He comes as Guest of the soul, His coming as Saviour is in vain and His coming as Judge terrible.*
- V. *The one obstacle to Christ's coming into the soul is sin.*
- VI. *We must prepare ourselves for the coming of Christ into our souls by complete detachment from sin and by perfect self-surrender to Him and His holy will.*

The First Sunday of Advent is here—the beginning of the days of preparation for the coming of our Lord and Saviour, Jesus Christ. Holy Mother Church inaugurates the ecclesiastical year with the holy season of Advent, with days of recollection, prayer and penance, so that Christmas may be a day of joy, peace and love—the burning love of Christ Jesus, God-made-man, and of all that He loves.

How different is the beginning of the ecclesiastical year from the first day of the civil year! The civil year is ushered in by worldlings amidst boisterous song and dance, with thoughtless revelling and riotous dissipation. The ecclesiastical year begins with a season of prayer and penance, of deep thought and pious recollection. The purple color of the Mass vestments, the omission of the *Gloria* from

the Mass, the parish sermon of the Sunday—all emphasize the one thought: “Look up and lift up your heads, because your redemption is at hand.”

ADVENT THE TIME OF PREPARATION

Advent is a time of preparation for the coming of our Lord and Saviour, Jesus Christ—for His spiritual coming into our souls. Read the Epistle of to-day, and see what St. Paul has to say: “It is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed” (Rom., xiii. 11). The Gospel, like that of the last Sunday of the ecclesiastical year, describes the signs of the end of time and the beginning of eternity, and sounds the serious warning: “They shall see the Son of man coming in a cloud with great power and majesty. But, when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand” (Luke, xxi. 27-28).

Holy Mother Church has assigned this Epistle and Gospel to the First Sunday of Advent in order to remind the faithful that they must meet their Saviour-God, now in mercy and then in justice. Throughout the Divine Office of to-day, Holy Mother Church prays: “Exert, O Lord, Thy power and come.” The opening words of the Divine Office are: “Come, let us adore the Lord, our King who is to come.” Throughout Advent she repeatedly places upon the lips of her sacred ministers the invocation: “Drop down dew, ye heavens, from above, and let the clouds rain the Just: let the earth be opened and bud forth the Saviour.” At the Introit of the Mass to-day, and the Gradual and Offertory, she says: “None of them that wait on Thee shall be confounded.”

But—are we not living in a dream-world? Has not Christ already come? Will Christ come again? Does Christ come now? Indeed, Christ came centuries ago as the Saviour of mankind. Certainly, Christ will come again to judge the living and the dead. Verily, Christ does come to those who wait on Him, who call upon Him. The coming of Christ the Saviour, the coming of Christ the Judge, the coming of Christ as the “sweet Guest of the soul,” as its Friend and Physician, is the threefold coming of Christ. In His spiritual coming to the soul through faith and hope and love, Christ

Jesus applies the fruits of His redemption. He brings salvation to the soul. Unless Christ Jesus come to the soul in this manner, His coming as Saviour will have been in vain, and His coming as Judge will be terrible. Hence, the repeated cry of Holy Mother Church on the First Sunday of Advent: "Exert, O Lord, Thy power and come." This cry she inserts into the Collect of the day: "Exert, we beseech Thee, O Lord, Thy power and come; that by Thy protection we may be rescued from the dangers which threaten us because of our sins, and by Thy deliverance may attain to salvation."

SIN IS THE OBSTACLE TO CHRIST'S COMING

Ah! there is the obstacle to the spiritual coming of Christ into our souls—sin. To save us from sin, the Son of God came down upon earth: to judge us for our sins, He will come again at the end of time; to free us from sin and its dangers, to heal our sin-sick soul, He comes to us as Friend and Physician through His sacraments.

Cardinal Newman has this very subtle thought among a thousand others. "Every sin," he says, "has its history; it is not an accident; it is the fruit of former sins in thought or deed; it is the token of a habit deeply rooted and far extending. . . . They are all connected; they tend to a whole; they look towards an end; and they hasten to their fulfilment."

Who has not a history of sin in his past life, some habit deeply rooted and far extending—a sin more or less grievous, a habit more or less sinful? All these look, indeed, towards an end and hasten to their fulfilment, their final unveling and doom on that Last Day. For all her children Holy Mother Church recites the Collect of to-day's Mass: "Exert, we beseech Thee, O Lord, Thy power and come; that by Thy protection we may be rescued from the dangers which threaten us because of our sins, and by Thy deliverance may attain to salvation."

How are we to prepare for the coming of Christ Jesus into our souls? St. Paul tells us in the Epistle of to-day: "The night is past, and the day is at hand. Let us, therefore, cast off the works of darkness and put on the armor of light. Let us walk honestly as in the day. . . . Put ye on the Lord Jesus Christ" (Rom., xiii.

12-14). Our Lord Jesus Christ, at the end of the discourse from which to-day's Gospel is taken, exhorts us: "Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of Man" (Luke, xxi. 36).

PREPARATION FOR CHRIST'S COMING

We must prepare ourselves for the coming of Christ into our souls by freeing ourselves through the help of His grace from all sin and attachment to sin, by abstaining from worldly vanities, by avoiding distracting amusements, by keeping ourselves free from this world. We must prepare ourselves for the coming of Christ into our souls by deep and constant prayer, by recollection and meditation, by earnestly striving to imitate Him in our daily life—to "put on the Lord Jesus Christ." The coming of Christ into our souls will be the more salutary, and the union of Him with our souls will be the more intimate, the more cordial our welcome to Him will be, the more we detach ourselves from all that He must abhor and the more we earnestly strive to be like Him.

Some day during this holy season, by the grace of God we will kneel in the confessional and before the altar, and our souls will be fed with those "most nourishing sacraments" left by Jesus Christ, the Saviour, to His one true Church for the use of sinful man. On that day Christ Jesus, true God and true Man, will be within us as really as His mother bore Him hidden within her all these Advent days. That will be the hour to rise from our sleep, to detach ourselves from every sin, to free ourselves from all inordinate attachment, to give up once and forever all that displeases the Son of God, our Saviour. That will be the hour to resolve without equivocation to put on the Lord Jesus Christ, to pledge ourselves to become more and more like to Him.

Yes, indeed, "look up and lift up your heads, because your redemption is at hand." Advent, the holy season of preparation before Christmas, is the Christian soul's cry: "Veni, Domine Jesu, veni!" "Come, O Lord Jesus, come! Come into my soul and make it entirely Thine own!"

CONFERENCES FOR THE HOLY HOUR

By GEORGE H. COBB

X. Manna

Having shaken the dust of Egypt from their feet, the Israelites were daily supported during their sojourn in the desert by the manna which in the morning covered the ground like hoar frost. This was their main sustenance until they entered the Promised Land. So striking a type of the Blessed Sacrament is calculated to suggest certain helpful thoughts during this Holy Hour. "Your fathers," said Our Lord, "did eat manna in the desert and are dead." It could only feed the body already doomed to dissolve into dust. "He that eateth this Bread shall live for ever." Here is the Food of immortality, conferring the boon of eternal bliss upon soul and body.

I. ORIGIN

When the Jews woke up one morning to find the desert all white, covered with a substance which delighted the taste, they cried out in astonishment: "What is this" (*Mahn Hu*)? Long years afterwards, in thanksgiving, they preserved a measure of this manna in the tabernacle.

How well the desert symbolizes this life, where no created thing can ever fully feed the soul's craving! The soul is made to hunger after God, and lo! He satisfies this hunger by giving Himself to us in the Holy Eucharist. "Behold, the Bread of angels becomes the food of us wayfarers!" The Angels for ever feed themselves on the unveiled vision of God, and that same God veiled becomes our food in Holy Communion. Raphael cannot say to us as he said to Tobias: "I have a food which is unknown to you" (Tob., xii. 19). It is the Queen of the Angels who has prepared this food for us in the ineffable mystery of the Incarnation. Unlike the Angels, we cannot see the glorious vision of the Risen Saviour and drink in its unspeakable beauty, for thick veils hide Him from our sight—veils that shall not be rent asunder till the desert is crossed and we enter the Promised Land. "O Lord, increase our faith," that the eyes of faith in our souls may see Thee more clearly. Mother Mary sweetly invites us to this celestial banquet: "Come and eat the bread which I have prepared for you" (Prov., ix. 5).

II. CERTAIN RULES FOR USE

God did not give His chosen people the manna to eat until they had departed from Egypt and freed themselves from slavery. We must come away from the Egypt of mortal sin, and free ourselves from the slavery of Satan before daring to receive the Bread of Life. "He that eateth and drinketh unworthily, eateth and drinketh judgment to himself." Confession must precede Communion, if we are conscious that the soul is defiled with mortal sin.

The manna was the daily food of the Israelites in the desert. When will we realize that the Holy Eucharist is meant for our daily food? The Council of Trent called upon the faithful to communicate as often as they assisted at the Holy Mass, which was at least once weekly. Are the fiery exhortations of the Pope of the Eucharist, Pius X, urging Catholics to frequent Communion, to fall on deaf ears? In the midst of the coldness, the indifference, nay, the slightly cloaked paganism of the present day, can one hope to keep "unspotted from this world" by merely fulfilling the paschal precept? The petition which we utter so frequently: "Give us this day our daily bread," applies first and foremost to the Holy Eucharist.

It was not permitted to the Jews to gather the manna on the Sabbath Day, the day of rest. The manna required for that day had to be collected on the eve of the Sabbath. During the day of life, "when man goeth forth to his work and to his labor," we must gather up our heavenly food frequently in order to sustain and develop the life of grace within us. The older we become, the more urgent the reason for frequent Communion, for the day of rest is drawing closer and closer, when we may no longer gather this heavenly manna.

III. EFFECTS

The manna was medicine as well as food. During the forty years that the Israelites were thus miraculously nourished, they knew neither sickness nor infirmity (Ps. civ. 37). The Holy Eucharist not only nourishes the soul, but heals it of its infirmities. It damps down the fires of concupiscence within us, thereby becoming the great antidote against impurity. It is "the wine bringing forth virgins." In exceptional cases it restores to life the dead soul of

one who communicates—*e.g.*, one who has forgotten momentarily a mortal sin committed since the last confession.

The taste of the manna varied according to the life of him who partook of it. To the worldly it was tasteless, since they were ever craving for the fleshpots of Egypt. To the good it was full of all delights. So it is with Holy Communion. To the cold, indifferent, worldly-minded Catholic, this divine food is tasteless. To those who have lively faith and hearts burning with love is reserved the inestimable privilege to “taste and see that the Lord is sweet.” The source of all joy and consolation is hidden behind the Eucharistic species. The savor of innocence, the perfume of charity, every heavenly virtue can fill the soul during that sacred moment of the Divine Banquet. He comes but for a short while as our Heavenly Visitor, and then departs; but He leaves behind Him the fragrance of His presence in many an act of the heart and will. “Oh, Hidden God, I love Thee with all my heart. Sustain me in Holy Communion that I may daily love Thee more and more.”

Book Reviews

A NEW EDITION OF THE SUMMA

Those who wish to perfect themselves in philosophy or theology and to acquire the habit of mind that is the characteristic of the philosopher and the theologian, cannot do better than to devote themselves to the study of St. Thomas Aquinas, who in natural and sacred wisdom is without a peer. But, here as elsewhere, excellence is not attained without industry and perserverance; for to become well acquainted with the teachings of St. Thomas and imbued with his spirit and method is not a work that can be brought to completion during a student's course in the seminary, but one that must be carried on throughout a lifetime.

In times past many lovers of St. Thomas had reason to complain that the aids for such a continuous study of the Angelical Doctor were lacking; especially, that a critical text of his works could not be obtained. But today such complaints would not be so much justified. As regards the critical text, there is now no reason for complaint at all, since, thanks to the labors of the editors of the Leonine Edition, it has been in great part prepared and the work progresses to a satisfactory conclusion. What now holds many a one back from the good practice of letting no day pass without reading from St. Thomas, is the size of the books and the quality of the print in which his works are presented. Charles Lamb once complained about the *biblia abiblia*, decked out in splendor which he would have liked to despoil that he might clothe in their finery his own ragged folios. Many a student of theology must have had a similar thought as he gazed at the bulky tomes of St. Thomas gathering dust on some lofty shelf, while convenient editions of inferior works lay within easy reach. He may not have wished to deck out the *Summa* in all the finery of a volume de luxe, but he surely must have wished that it were more presentable, legible, usable. There was many a heartfelt *Deo gratias* said, therefore, when the English Dominicans brought out their excellent translation and handy edition of the *Summa*; and there is no doubt that acquaintance with St. Thomas in all English-speaking countries has been many times increased by means of it. We hope the day is not far distant, when not only the two *Summæ*, but all the works of the Angelical Doctor will be procurable in the English language and in inviting editions.

But, while portable and readable volumes of St. Thomas in the vernacular languages are not entirely wanting, no publisher has

seen fit until recently to provide a like style of book for the original Latin text. Professors and students welcomed eagerly the new pocket editions of various manuals of ecclesiastical science; but classes that used St. Thomas were still under the necessity of carrying about the large tomes in which the *Summa* was printed, or of using the small eye-wrecking volumes into which it was squeezed. The Vives edition and the Marietti edition were about the handiest for use; but even they left much to be desired, the former running into many volumes, and the latter being so closely printed that a word or a line is easily passed over. If there is anyone who needs the most careful and legible printing, it is St. Thomas, whose style is so compact and with whom every word is important; and yet, since he continually refers to other articles, questions and parts, it is important that the number of separately bound volumes be made as few as possible.

It was with great satisfaction, therefore, that students of St. Thomas read last year the advertisement of André Blot, the Paris publisher, announcing a pocket edition of the *Summa* in six volumes to be issued at intervals of three months until the whole had appeared. We have just received the first volume,* and are gratified to see that it lives up to the promises made by the publisher: to wit, the size is approximately 6 x 4½ x 1 inches (which dimensions with the flexible binding make the book easy to consult and carry about), while the paper, size of print, and styles of type are a great help to the reader.

But the utility of this edition does not end with mechanical and typographical aids. The chief editor is the well-known Fr. Pègues, author of many works on St. Thomas and especially famous for his paraphrase in French of the *Summa*. He has left nothing undone to make the editing of this present work as perfect as possible. Above all, he and his colleagues have aimed to present the text in its purity and integrity—to select as the best readings those that fit in best with the progressive development of St. Thomas' thought and to admit articles and arrange their position as the text itself seems to require; and it will be found that in these respects they differ now and then from other critical editions, and even in one or two cases from the Leonine itself. The titles of articles are taken uniformly from the words that followed the "*Videtur quod*," and not, as is the case in other editions, sometimes from the summary of the Question, and sometimes from the beginning of the article. This is a great improvement. In the Table of Contents, these titles

* *Sancti Thomæ Aquinatis, O.P., Doctoris Angelici et Communis Omnium Scholarum Catholicarum Patroni, Summa Theologica De Novo Edita, Cura Et Studio Collegii Provinciæ Tolosanae Ejusdem Ordinis Apud S. Maximinum.* Part I (André Blot, Paris).

are prefixed by the letter N or A, according as St. Thomas' answer to the question is negative or affirmative; and thus a glance at the Index is sufficient to give the reader a bird's-eye view of all the conclusions directly intended by St. Thomas. Moreover, the editors have greatly facilitated an intelligent reading of the *Summa* by the special care they have taken to make the punctuation as correct as possible; for, as they properly observe, punctuation is so important that, when well done, it is equal to an explanation of a text. Examples of some such improvements are: the *corpus articuli* begins: "*Respondeo—Dicendum quod*, etc"; the reply to the difficulties begins: "*Ad primum ergo.—Dicendum quod*, etc,"; the first objection is separated from the statement of the question of the article. This solicitude about punctuation at the starting points of the three main divisions of an article is not unnecessary, for it makes those parts stand out more distinctly and prevents that crowded appearance which is so disconcerting, especially at the outset of an article.

No explanations or notes are given in this edition of the *Summa* both because the purpose is to keep the work within the limits required for convenient use, and because St. Thomas himself is a sufficient commentary for those who have acquired some understanding of his teachings. But, as an aid for the interpretation or explanation of the text, there has been added by way of Introduction in this first volume an article on St. Thomas written some years ago by Fr. Pègues, in which he treats of the didactic method of St. Thomas, the plan and order according to which he develops his subjects, and especially the triadic process followed in each article, in which the *pro* and the *contra* are first set forth, and are followed by the solution and the answers to objections.

This new edition of the *Summa* should prove very useful for all those who wish to make a direct study of St. Thomas, whether they be pastors, professors or students. Even the busy man who is engaged in many affairs will find that a book of such handy size, which does not take up much space on his desk and can be easily carried about, will help him to give some spare minutes to St. Thomas, and thus refresh himself both mentally and spiritually between his round of duties.

There is one criticism we have to make of this first volume, and we hope it will be corrected in those that follow. The dimness of the print makes reading difficult. We praised the size of the lettering and also the spacing, but we believe the publisher has been entirely too sparing with his ink. A little more expenditure in this direction will be a great improvement and ultimately a real economy.

E. D. S.

A CLASSIC IN ASCETICAL LITERATURE

Blosius—John Louis de Blois—was born of noble parents in Flanders. He lived from 1506 to 1566. At the age of twenty-one, he was elected Coadjutor-Abbot of his monastery. When the ruling Abbot died, Blosius was but twenty-four years old. Now he succeeded to the full jurisdiction, was ordained a priest, and received the abbatial blessing. Primarily with a view of benefiting his own confrères and improving the religious discipline in his monastery, he became a fairly prolific ascetic writer. His writings were translated into all or most of the European languages, and found readers even among non-Catholics—such as William E. Gladstone (one-time Prime Minister of England) and Lord Coleridge.

In his dedication to Card. Quinones, Blosius calls his "Sanctuary"* "nothing but a jumble of pious teachings." So it is. And this makes it all the more convenient and fit for disconnected reading. The chapters are short and the paragraphs are very short, but in every sentence there is something to feed and to refresh and to encourage the heart and spirit of poor, ignorant, doubting, discouraged men. And it is always practical religious instruction and interesting spiritual reading that invites to meditation and to the prayer of affection. Even though the chapters are not presented in the usual form of meditations, yet they will induce many people unconsciously to meditate, and make it easy for them to spend a half-hour or more in this wholesome exercise after they have failed with the formal meditation manuals.

Blosius can always be recommended to everybody, and can safely be put into anybody's hands. He knew the ascetic and mystic literature available in his time, and he was a master at making the best use of it for instruction and encouragement. He is always interesting and instructive. He always encourages the weak and the discouraged, and he makes religion a joy for them. He shows how things that appear hard to us are really easy when we master the religious technique of life. And his appeal is universal. No matter how much education one may have or how little, Blosius reaches the mind and the heart. No matter how far advanced in the spiritual life one may be or how little, he has a message for all—for the spiritually cultured as well as for the spiritually illiterate. He is always comforting, calming, stimulating, refreshing, inspiring, cheering. Those who should seek spiritual help in him will always find it. Those who are spiritually indifferent are likely to be stirred up by him, and will very likely be brought to the realization that their way of living is quite unsafe and not at all satisfying. Re-

* *The Sanctuary of the Faithful Soul*. By Ludovicus Blosius. Parts I and II (Benziger Bros., New York City).

ligion in its best and truest form will charm them in Blossius. And if they become well-acquainted with him and make his writings their counsellors, they will begin to live a new life. They cannot read him and remain what they are. They will quickly learn from him that religion makes life easier and sweeter and much happier, not harder. Those who find ordinary spiritual reading too heavy and unappealing ought to begin with a diet of Blossius until they become strong enough for assimilating a heavier spiritual reading diet and philosophy of life. Somehow, he makes us believe that things that appeared to us difficult and beyond us are really quite within our strength. We can hardly take up one of these little books and read for two or three minutes without feeling a new courage and a purer love for God and for His way with us. Saints like Ignatius Loyola and Francis de Sales have recommended the writings of Blossius and nourished themselves on them.

As a sample of what Blossius offers to us, Chapters XIII and XIV of Part II, might be suggested for reading. In Chapter XIV, he tells us something about the knowledge of the Blessed in heaven. Of course, it is a quotation from the private revelations of St. Bridget of Sweden. One may not place absolute faith in such revelations, for they are private and subjective. But it is safe and religiously helpful to believe in them because the Church has examined them and found in them nothing contrary to her teachings. In fact, belief in these things will make our faith more critical with regard to some other things which we believe too easily. It will give us some protection against foolish faith in silly things. At the same time, faith in these things revealed to God's favored Saints will increase our faith in the things taught by the Church as matters of Catholic belief. It will refine the whole body of our Catholic faith.

One really does get a deeper and finer conception of religion from reading Blossius. Points that may have been held in a sort of obscure and weak faith are wonderfully lighted up by him, and so come to be held with a more explicit and convinced faith. And then one can profitably read chapters over and over again. A second and third reading will deepen and sharpen first impressions. Blossius does not, therefore, work up merely momentary and transient religious feeling; he works on the mind and develops and strengthens religious perceptions and convictions.

The reason why Blossius is not better known and more generally read is perhaps this, that we have an abundance of spiritual books of later composition. Besides, his works have not always been available in a handy form, and have not been properly advertised. Just as contemporaneous literature has to a large extent supplanted the great classics to our cultural and intellectual loss, so contem-

poraneous spiritual books, cleverly advertised and recommended, have usurped the place of the acknowledged ascetic classics to our great spiritual loss. One may read a variety of spiritual books, and some of us, as spiritual counsellors, ought to have a wide knowledge of ascetic literature at first hand; but one ought also first to become master of one or two standard ascetic classics in order to have a safe criterion of measurement and of practice in spiritual things. Blossius is such a standard ascetic classic.

These two little volumes, six and a half by four inches, are handy in format and can be slipped into any pocket or hand-bag for convenient reading during moments that would otherwise be wasted or spent in harmful day-dreaming. The print is good, and even the binding is reasonably serviceable, but the price is rather high. It is a pity that such books should be so expensive, because there is not a sufficient market for them to justify large editions and a lower price.

FR. WALTER, O.S.B.

CATHOLIC FICTION

When a publisher issues four* novels in a row, it indicates a desire on his part to satisfy his public; and in the present case it indicates also an eagerness to supply books of a high moral tone and at least an external fidelity to Catholic habits of life. "The Dummy of Stainwright Hall" is a slender but relatively entertaining story which combines mystery and humor. Certain members of the Stainwright family get possession of an old manor house, somewhere in England. They find it not only dusty but outfitted with inexplicable noises and qualities. For some time suspicion exists that the place is haunted. This possibility brings a number of outsiders upon the scene, including a very conventional Father Devan and some stereotyped townfolk. Finally, it is discovered that the whole mystery lies in the fact that an old gentleman who lives in one wing has—but to tell this part of the narrative would be unfair to the author and to those who may read his book. This is, as has been indicated, sprightly and unburdensome. It merits a place among the works of lighter fiction.

"The Vision Beyond" begins when Mr. Peter Tandy "gives vent to a low short whistle" within the boundaries of County Sligo. The said Mr. Tandy is interested in Irish politics of a generation ago, and has received a commission from the Government to induce a Mr. Quin, wealthy landowner and father of a beautiful daughter,

* *The Dummy of Stainwright Hall*. By G. Leslie Baker. *The Vision Beyond*. By Maurice V. Reidy. *The Girl from Mine Run*. By Will W. Whalen. *The Rainbow's Pot o' Gold*. By Marie Merceret. (B. Herder Book Company, St. Louis, Mo.).

to change his vote. Mr. Quin is at first averse to doing so, but the inquisitive Tandy gets hold of a clue to the fact that somebody else is the owner of the Quin estates. This somebody is very much admired by Mr. Quin's daughter, and is intimately associated with Irish patriotic endeavors. In the end Mr. Tandy's schemes are all brilliantly foiled, he is left without a leg to stand on, and there are certain pleasant sounds as of wedding bells. One of the most attractive characteristics of this book—which is never mawkish and sometimes very clever—is the dialogue which passes between the characters. It is pitched in the high, somewhat artificial key of older Irish literature, but preserves a certain deft wit. A comparison between Mr. Reidy's book and the various narratives of Somerville and Ross would be unfair. These two dignified and uncommonly reminiscent ladies saw the world with a close realism of vision which our young author does not possess. But a pleasant hour or so can be spent in the company of his little story, which doubtless will make a strong appeal to Irish readers. One ought to add that in this case the printing and make-up of the volume are excellent.

If the art of fiction were chiefly an accumulation of materials, Father Will W. Whalen might be said to have mastered it. His books have something of the "feel" of life; they abound in facts and honest pathos, and are to some extent at least a reliable picture of Pennsylvania existence. But such a book as "The Girl from Mine Run" sinks completely through the floor of literature, because it has neither been sufficiently thought through or written out. I do not mean that a novelist's diction must be impeccable or anything of that sort. But, like the philosopher, he must be interested enough in his "construction" of life to see that it coheres and makes its point. Father Whalen's characters are for the most part girls who grow out of a mining town environment. One is stalwart, the other is not. We are chiefly interested in the one who is, and follow her fortunes with some degree of attentive concern. But she doesn't come to life. Nobody around her lives, breathes and moves excepting at the direct command of the author. In spite of all this, the book is notable because it reveals how much of native American lore exists which might be transmuted into excellent narrative by writers endowed with Catholic feeling and not disdainful of the novelist's craft. There is considerable fine religious temper, and there are passages distinguished by shrewd insight.

"The Rainbow's Pot o' Gold," we are informed, "was written by four ladies of literary tastes residing in St. Louis." Each one contributed some chapters to the book, which is therefore a *tour de force* reminiscent of a work which recently attracted attention in France. It may be read pleasurably by those who are interested in

collaborations, but is not likely to attract attention for any other reason. The plot is for the most part furnished by a mystery surrounding Miss Gaylord, the distressed heroine. Most of the space is occupied, however, by Tommy O'Connor, a mischievous but promising boy, who has to be upbraided continuously by his mother. She speaks the variety of Irish brogue which most people believed went out of style around the year 1900. There is no particular reason for reading the book excepting that it contains passages graced by Mrs. O'Connor's really charming character, and a few other passages descriptive of the Ozarks. Perhaps its purpose will have been served when it is seen that "The Rainbow's Pot o' Gold" was only the apprentice offering of three or four St. Louis novelists-to-be.

GEORGE N. SHUSTER.

Other Recent Publications

Liturgical Catechism. The Church, The Mass, The Year. By Rev. M. S. McMahon, Vice-President and Professor of Sacred Liturgy, Holy Cross College, Clonliffe, Dublin. (M. H. Gill & Son, Ltd., Dublin.)

Liturgical prayer is preëminent over all other forms of prayer (whether they be merely private prayers or popular devotions), since it alone is the official prayer of the Church and as such has the special efficacy and power of impetration that belongs to the petitions of the Spouse of Christ. Moreover, it is liturgical prayer that guards private and popular devotion against all dangers of excess and penetrates them with the spirit of dogma, which is the basic element of all true worship. The liturgy has even been called the "people's catechism," inasmuch as the teachings of our Faith are conveyed by the observances of our sacred rites. In the Encyclical *Quas Primas* of December 11, 1925, Pope Pius XI writes: "People are instructed in the truths of faith and brought up to appreciate the inner joys of religion far more effectually by the annual celebration of the sacred mysteries than by an official announcement of the teaching of the Church." One who celebrates the liturgical feasts in the spirit of the Church will be ignorant of nothing that he ought to know.

Unfortunately, the liturgical spirit is not as prominent or influential in our days as it has been in times past; indeed, there are many Catholics by whom the public ceremonies of the Church, the Mass, the Sacraments, the feast- and fast-days, are little understood, and who are consequently unable to take that active participation which is the ideal of the Church and which consists in uniting themselves in thought and in understanding with that which is being performed before their eyes. A great need of our times, therefore, is a reawakened interest in the sacred liturgy, and one of the important means towards such a desirable improvement is instruction of the people in the meaning of the rites of the Mass and other services at which they assist.

Fr. McMahon in his "Liturgical Catechism" provides an excellent manual for this kind of instruction. In its question and answer arrangement and its clearness and simplicity of treatment, it is truly a catechism; but one must not infer from this title that it is a rudimentary work for children, or

that it treats only the general outlines of the subject. On the contrary, Fr. McMahon has been able, while omitting such questions as are of minor importance or which interest only specialists in rubrics, to set forth in brief compass a wealth of scholarly and accurate instruction on the outstanding features of Catholic liturgy in their historical, dogmatic, and devotional aspects.

We warmly recommend his "Catechism" to the clergy, and we feel sure that, if they make use of it in their instructions to the faithful, the interest of the people in their Faith and their fidelity to its practices will be doubled.

The Sacrifice of the New Law. By J. Brodie Brosnan, M.A. (Benziger Bros., New York City.)

All who are acquainted with the recent controversies on the essence of the Mass know Fr. Brosnan as one of the chief opponents of the theories advocated by Bishop MacDonald and Fr. de la Taille. Within the last four years he has written many articles on this subject, especially in *The Irish Ecclesiastical Record*, in which he has criticized those theories and defended his own position. The present work gives Fr. Brosnan an opportunity to review the whole ground covered in what has been previously written on both sides, and incidentally to answer some of the later objections made against his arguments.

Briefly, the position of Fr. Brosnan is that the Last Supper was a complete, though relative, sacrifice, sacrificially containing all the spiritual worth and fruits of the Cross; that it was the first Mass, differing from other Masses not intrinsically, but only as a prefigurative sacrifice differs from one that is commemorative; that in it and in other Eucharistic sacrifices Christ is immolated, not by actual destruction or suffering, but by the outward representation as divinely ordained.

To sustain these theses the author first gives attention to the definition of terms—a very important duty when one approaches any difficult question, as a great percentage of misunderstandings in controversies is due to a want of precision or to a want of agreement on the meaning of the points debated. The first three chapters, therefore, are devoted to an exposition of the notions of worship, sacrifice, consecration and oblation, and attention is directed to the great confusion that results here from the employment as synonymous of such words as "sacramental," "mystical" and "representative."

The author then studies successively the Cross, the Last Supper and the Mass, considering the sacrificial character of each and their relations one to the other, and examining and criticizing—especially in the light of tradition and the teaching of St. Thomas—the theories and explanations of Bishop MacDonald and Fr. de la Taille.

As Fr. Brosnan's book is small, he confines his attention to the more weighty arguments of these two authors, and it is chiefly in discussing their writings that he offers reasons for accepting his own position as the better interpretation of Catholic tradition. But, though small and though dealing only with the main issues of the more recent controversies on the Mass, this book will not only familiarize the reader with one of the foremost theological questions of the day, it will inspire, edify and console him, and provide him with abundant matter for thought that will be spiritually helpful both to himself and to others.

Fr. Brosnan deserves all the more credit for his notable theological

labors that he writes under great pressure of many parochial duties; and it is due no doubt to want of time that he has not given more attention to the revision and polish of his manuscript, and that we find here and there throughout the book (for example, on pages 21 and 61) such signs of haste as words and punctuation omitted and sentences awkwardly formed.

Our Lady Mediatrix of All Graces. By Raphael V. O'Connell, S. J. (John Murphy Co., Baltimore, Md.)

For many years there has been increasing interest taken in the spiritual motherhood of Our Lady. In France, Belgium and other countries numerous articles and books have been written on the subject; and it has been the topic of discussion at many Marian Congresses held at Rome, at Fribourg, and in various towns of Brittany. Recently the Holy Father appointed a special committee of theologians to examine the mediatorship of Our Lady from every angle and to give their verdict as to whether it is capable of being defined as a dogma of faith. The Mass and Office of Our Lady Mediatrix of All Graces, which has been granted to certain bishops and religious communities, seems to presage what the decision of the Church will be. It is important, therefore, that the faithful should be able to understand more and more fully the exact import of this doctrine; and Fr. O'Connell has done a very useful service in setting forth in his volume the traditional view of the Catholic Church with regard to Mary's place in the plan of the Redemption, and in pointing out the implications in such a way as to show that we are here face to face with no mere pious opinion, but with a truth that belongs to the deposit of divine revelation.

Franciscan Studies. Numbers IV. and V. (Joseph F. Wagner, Inc., New York City.)

These "studies" are a series of monographs dealing with subjects of Franciscan history and Franciscan science, and issued under the auspices of the Franciscan, Conventual and Capuchin Fathers of the United States and Canada. In Numbers IV and V, which are the most recent issues of the series, will be found matter that is very useful, not only to Franciscans, but to all students who are interested in theology or linguistics. The fourth number contains three studies on the Venerable John Duns Scotus as follows: "His Life and Works," by Edwin Dorzweiler, O.M.Cap., M.A.; "His Teaching Concerning the Causality of the Sacraments," by Raphael Huber, O.M.C., S.T.D.; "His Teaching Concerning the Immaculate Conception of Our Lady," by Vincent Mayer, O.M.C.

Fr. Dorzweiler gives a summary of all that is known about the life of the Subtile Doctor, and, though the information handed down by contemporaries is scanty, the author is able to supplement this in a number of instances from modern researches, and thus to give a fairly complete outline of biography. He presents a list of the writings of Scotus that are certainly genuine, as well as one of those writings that are recognized as spurious. A critical edition of Scotus's works has not yet been made, but Father Dorzweiler says that this will soon be undertaken by the Fathers of Quarrachi, who performed a similar service for the works of St. Bonaventure.

The essay of Fr. Huber argues against the opinion that Scotus regarded the sacraments, not as causes, but as necessary occasions of grace; and it cites many passages from Scotus to prove that no such theory could have been held by him. To answer the further question as to what kind of causality

the Subtile Doctor defended, Fr. Huber makes a study of all the authentic works to discover what theory of causality will best agree with the statements made in various passages. His conclusion is that, according to the mind of Scotus, the sacraments are neither physical, nor moral, but juridical causes of grace, which produce it in virtue of a meritorious disposition resulting from the outward signs, but not through any intermediary instrument.

Fr. Vincent Mayer sketches the theological difficulties against the Immaculate Conception and the answers given them by Scotus.

The fifth number contains a historical sketch by John M. Lenhart, O.M. Cap., on "Language Studies in the Franciscan Order," a survey that brings out the fact that the sons of St. Francis have cultivated studies in all the principal as well as many of the minor languages of the globe; that in many fields they were pioneers, in some languages they stand alone, and in others their works are unequalled. Fr. Lenhart's paper is one more proof of the great debt which science and learning owe to Catholic scholars and missionaries.

St. Augustine: De Fide Et Symbolo. Edited by Harold Smith, D.D. (The Macmillan Co., New York City.) This is the 39th in the list of texts for students that are being published by the Society for Promoting Christian Knowledge of London. The work "On the Faith and the Creed" was a sermon delivered by St. Augustine at their request before the Bishops of Africa, who were holding a Council at Hippo in 393, when Augustine was still a priest. At the request of his friends, he afterwards wrote out this sermon and published it. He refers to this sermon later on in his *Retractations*, book I, chapter xxiv, where he explains that, by his statement that in the resurrection the earthly body would become heavenly, he had not intended to deny bodily members or substance of flesh to the risen Saints, and he shows that, since the Body of Our Lord after the Resurrection had the same members and could be handled, the heavenly body of the resurrection spoken of by St. Paul does not exclude the substance of true flesh in the glorified body, but means either that the kingdom of heaven shall not be possessed by those who live according to the flesh, or else that the bodies of the blessed shall be free from the corruption of the flesh. "Flesh and blood shall not possess the kingdom of God," does not mean, therefore, that there shall be no bodily members or substances of flesh in the Resurrection but that "corruption shall not inherit incorruption"—i.e., in heaven there shall be neither moral nor physical corruption.

Other articles of the Creed to which the Saint gives especial attention in this sermon are that on creation, where he opposes the dualistic view of the Manicheans and Gnostics that matter is as eternal as God; that on the Incarnation, where he refutes the Apollinarian doctrine that the Word took only a human body and an animal soul; that on the divine maternity of Mary, where he confutes the common Gnostic opinion that Our Lord had no earthly mother.

Dr. Smith's notes are usually correct and helpful; but some of his statements, as they stand, need emendation. On page 29 he says: "There is no Scripture evidence for the perpetual virginity of Mary." This we cannot admit. There is clear and direct evidence in Scripture that Mary was a virgin *in partu* and *ante partum*; while from the Old Testament types and Mary's own declaration that she was vowed to virginity we must infer that she ever remained a virgin. Again the statement that I Thess., v. 23, sup-

ports the theory of two souls in man, is based on wrong exegesis of the text. St. Paul prays there that the Thessalonians may be sanctified both in spirit and in soul—*i.e.*, both in the higher activities of mind and will and in the lower ones of senses and appetite. It is likewise incorrect to say that Augustine in this work holds with Apollinaris that the animal soul in man is distinguished from the rational soul (p. 49); the former taught a real distinction, as is clear from his explanation of the Incarnation, while St. Augustine here shows that he regards soul and spirit as belonging to the same substance in man. In his works against the Manicheans the Holy Doctor expressly rejects the two-soul doctrine.

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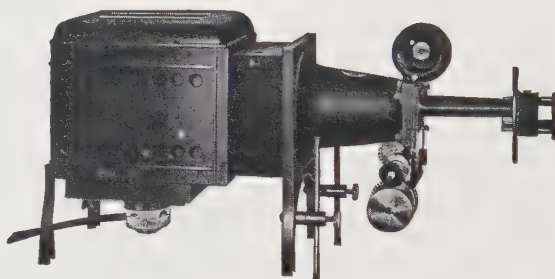
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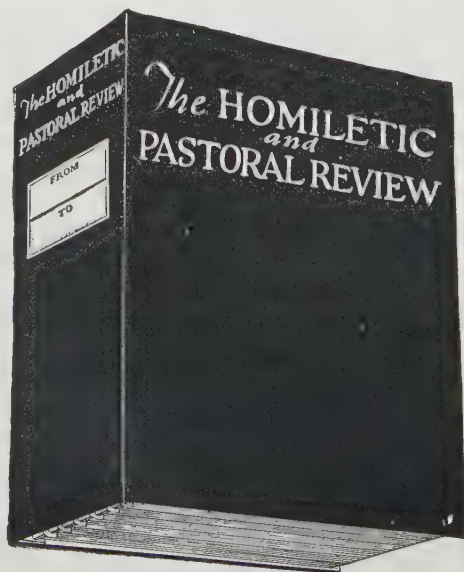
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